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THE IMPERSONAL CHRIST LIFE

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THE impersonal life does not mean a loveless life, nor lack of interest in our fellow men. It means the perfect fulfillment of the new commandment Jesus gave unto us, "That ye love one another even as I have loved you." This love is only possible of realization when we can look beyond the appearance and recognize the underlying quality of Spirit that is seeking perfect expression.

Divine Love is a radiation that flows outward to every living creature from a soul conscious of its divinity. It is felt more deeply, and more fully appreciated, by the one who lives the impersonal life—is most acquainted with God. It manifests as kindness, peace, good will, freedom and purity of thought toward everyone, regardless of personality. In this Love there is no great nor small, no high nor low, neither action nor reaction. Divine love is the calm poise of the Spirit always holding its own against any false appearance. It is that in us which says, "Be still, and know that I am God."

The Truth about life is that we live in a world of ideas, all related harmoniously or inharmoniously to the ideas of Divine Mind. Ideas that are not harmonious with Divine Mind do not represent God's good creation, but were formed by man. There is a vast difference between creating and forming. An idea is a creation, but the visible result of the idea is its formation. Before an idea comes into visibility it must sojourn in the realm of thought, and from this realm it emerges in either a state of purity or impurity. Man

places the stamp of delusion or reality upon all that passes through his mind, according to his state of consciousness, or understanding of Truth. Let man realize that he is neither governed nor handicapped by either people or circumstances, but that every movement of his life is under an exact law of thought, and he will lay hold of this thought realm with the authority and dominion of a master.

Understanding that thought is the factor that shapes our lives, living takes on an added responsibility, yet at the same time there is an added joy. To fully realize that man holds in his hands the key to the creation of his body and affairs (his world), in the proper relation of ideas, thoughts and words to an infallible Principle of Truth, is to enter into an enthusiasm of living forever unknown when he thought himself a creature of destiny, governed and controlled, for good or ill, by a power outside of himself. Such a feeling of security and of safety enters into the heart when man becomes conscious that he rests forever in the midst of an All-loving Power and presence, which ever seeks to bring him only good; that he is eternally related to this Power and Presence by a Divine seed of Life (called Christ), about which he may revolve his thoughts, and through which all the qualities of Spirit flow into his consciousness. Living becomes one grand symphony and man the musician. If he strikes a discord after his soul has been keyed to the inner harmony, it serves as a reminder for more consecrated attention to certain tones, and thus a guide to perfection. There is no condemnation in the mind centered and poised in Christ.

The only reason error is ever discerned is that we may substitute for it the Truth. In this way individual consciousness is cleansed, and the race consciousness uplifted. Jesus made much of forgiveness, commanding his disciples to forgive even "seventy times seven." We are covenanted with our own indwelling Lord to be about our Father's business, and we can best further the establishment of his kingdom in the earth through giving for the error the Truth. This does not mean an open antagonism to error, in fact, quite an opposite feeling, for it means perfect indifference to that which

is *nothing*, yet seeking to be *something*. The art of separating the error from the person grows out of constantly reminding one's self that man is spiritual being, free from adulteration, the beloved Son of God, in whom the Father is always well pleased.

As we are able to view both error and truth impersonally, we enter more fully into the joys of the Lord (Law), for we continually deal with ideas instead of personalities. Fearlessly we handle every proposition of life, for we have passed beyond the necessity of conforming to personal opinions, into the realization that only as we please the Christ, or choose the Truth, are we worthy of citizenship in the new earth. Strange as it may seem, when one ceases to seek to be pleasing for people's sake, but outlines his life from principle alone, he finds that more people are pleased with his conduct than under the old order. So intimately related are the children of men that to touch the Christ Spirit in one's own soul is to touch the Spirit of other souls and bring into expression a deeper, more loving companionship and consideration.

"For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake [Christ's sake] shall find it," is applicable to every expression of living. He who would be powerful, let him divest himself of power. He who would be filled, let him create an emptiness. He who would receive, let him freely give. It is the divinely meek and receptive, yet bold and positive consciousness that invites the inflow of spiritual ideas. Statements of Truth sometimes appear paradoxical, but when we understand that there is a negative and a positive side to all creation, which must be in perfect balance in order to bring forth, seeming contradictions are harmonized. Man, quickened of the Spirit, is always negative toward the Father within (meek and receptive), but positive in his mental attitude toward the external world.

Not a moment of the day but that we are choosing whether we will serve God or mammon. This power of choice is primarily in the realm of thought, but immediately

we choose an ideal, an opportunity to prove our fidelity to it arises. Will we stand the test, remaining true to the Spirit of Truth, or will we be swayed by public opinion, traditions or customs? Shall we be pleasing for personality's sake, regardless of principles involved, betraying again our Christ with a kiss? Only in remaining loyal to the Christ Spirit can the finer qualities of Being be brought into expression. It is not so much a matter of accomplishing something in the external, a matter between two individuals, that we stand the test, as how it has affected our own character and our relation to God. "If our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are *pleasing in his sight.*"

Consistency in living is possible only through understanding Truth, and relating every event in one's life to the principles Truth involves. One need not be pleased today and resistant tomorrow toward an individual, because ideas expressed are harmoniously or inharmoniously related to Truth, for it is quite possible to view the ideas impersonally, and maintain a loving consideration toward the individual through which they were expressed. In fact, it is necessary to view ideas impersonally if one is to express Divine Love, and find joy and satisfaction in living. Just as ideas that are at-one with each other make a more perfect combination and produce more harmonious results, so people more at-one with Truth find a greater satisfaction in companionship. But Truth, not the desire to please each other, is the shrine at which every follower of Christ must worship.

People represent different ideas at different stages of their unfoldment, and a true student of Truth views with tender compassion the various characteristics of the growing race. But the feeling of *tender compassion* does not mean coöperating either audibly or silently with error discerned. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." If you were floundering about in the mire of delusion, would you not welcome the hands that lifted you up and out, even though the process

involved personal humiliation. Up to a certain point of unfoldment our lessons are learned through hard experience. When man is born of the Spirit, the Law of God sets him free from every delusion of sense. Having regenerated the consciousness through building in words of Truth, we must be willing to move forward, knowing that we are being led into that which is for our highest good, regardless of the external adjustments we may be required to make. Our Divine birthright is individuality, and God alone has the right to control and govern our minds and actions.

Living an impersonal life means proving God to be all in all. It means affirming God to be the fulfillment of our every desire. If it is companionship the soul craves, God becomes your companion. If it is love, God becomes your lover. If it is supply, God becomes your supplier. If it is bodily harmony, God becomes your health. As you abide in this Truth, harmony will be manifested in the without, and every event of life will shape itself for your highest good.

Jesus lived the impersonal life. All that he said of himself he said of the Father whom he represented. So at-one with the principles of Truth was he that he could readily say, "He that hath seen me hath seen the Father." What Jesus did we must do. God is no respecter of persons. Jesus achieved his oneness with the Father because he claimed his oneness. Demonstration is not a thing of chance, but a consecration to principles, to the exclusion, if need be, of all other interests. Our path of living is made easier because Jesus went before to show us the way, but we cannot base our salvation from sin, sickness and death on his demonstration alone. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and *greater works* than these shall he do; *because I go unto the Father.*"

All ideas in man's consciousness that are related to Divine Mind will escape the consuming fire of the Spirit, but the dross must be eliminated. When we realize that Christ is a workable principle in us, and unify ourselves with him through thinking in harmony with ideas that are pure and

eternal, we have set into activity a power so mighty that it is able to crucify the limitations of the mortal, and at the same time resurrect and liberate the inherent divine qualities of Being. This is the process through which we enter into the impersonal, selfless Christ life, and this is the process through which we relate ourselves to humanity as a whole. "I, if I be lifted up from the earth, will draw all men unto myself."

Jesus spoke many things unto us, that his joy might be in us, and that our joy might be full. Loving each other as Jesus loved us means a great deal more than parental affection, conjugal fidelity or personal friendship. It means seeing the Christ, the Divine Lover, in everyone. It means radiating into every life we touch something of the Christ Spirit we feel, until all men come to recognize their own indwelling Lord, and turn to the hidden fount within for their fullness of life, health, love and abundance of every good. This is the "good tidings of great joy, which shall be to all people."

THE ABIDING

God reigns!
His is the day,
And the night of hate
And the storm of wrath
Shall pass away.

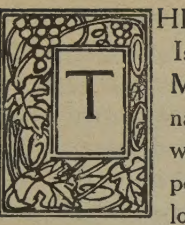
Love reigns!
Hers are the years,
And *an age of peace*
And of kindliness
Will banish fears.

Truth reigns!
God is on high,
And the pride of kings
And the lust for things
Are doomed to die.

—*Thomas Curtis Clark.*

OUR HIGH PRIEST

EDNA L. CARTER



HE FIRST covenant made by God with Israel is embodied in the law given to Moses. By reason of the infirmity of the natural man, this covenant was broken. It was impossible for a fallen race to keep the perfect law of the righteous God; but the love of God planned a means of redemption from the fall, and that plan was foreshadowed in the ceremonial law of the Israelites. This law prefigures the various phases of the spiritual cleansing of mankind from sin.

The whole law centered about the Levitical priesthood, the head of which was the High Priest. In the fullness of time, Jesus the Christ, the Antitype, came to be forever our High Priest. He made atonement and reconciliation for sin and, by virtue of his office as High Priest, he dwells in the Body-Temple, in the sanctuary of the soul of everyone who receives him by faith, where, as an eternal, perfect, all-wise, all-powerful Presence, he offers up continually spiritual sacrifices of righteousness and praise that are acceptable with God. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

"Whatsoever things were written aforetime were written for our learning." All of the types and symbols of the Scriptures are full of meaning, illustrating as they do how God works in man and through him and for him. By studying the Levitical priesthood, the tabernacle and the sacrifices, we are enlightened concerning the work which Jesus Christ as High Priest is doing in and for his people.

The first covenant having failed, a new covenant was promised, and of this second testament Jesus was made the mediator. Paul explains it to the Hebrews in this way:

"He [Jesus] is the mediator of a better covenant which was established on better promises. . . . This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." This covenant as given by Jeremiah reads, "I will put my law in their inward parts, and write it in their hearts." In the second covenant, the law is "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

A mediator is one who acts as an agent in effecting a reconciliation between persons at variance. He is one through whom communication can be made in case disagreement between the parties has broken all means of direct communication. This applied to Jesus Christ as mediator between God and man, calls for careful and discriminating consideration. It is not that God is unloving and arbitrary and a more merciful One is needed to deal with man. God is love and, because he loves the world, he sent his Son to save the people from their sins. The law had been broken and someone who could keep the law must stand in man's place and act for him, for the law must be kept. Jesus could fulfill all the requirements of the law, so he took on himself "the likeness of sinful flesh" and stood the test of obedience in man's stead. He set forth the law both by precept and example and showed by his works of healing just what results would follow in one who knew and obeyed God as he obeyed him.

The next step was to meet the penalty of the broken law by dying in man's stead, and even here our High Priest did not falter, but offered up once for all his own body as a sacrifice for the sins of the world, thus fulfilling the law and setting man free. No longer need men die, for Jesus paid the penalty. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." It is now all a matter of accepting the gift by faith. "As by one man sin entered into the world, and death by sin,"

"so by the righteousness of one, the free gift came upon all men unto justification of life."

The spirit of Antichrist betrays itself in opposition to the cross and the blood of Jesus, but the fact remains that no one can receive remission of the penalty of sin except by the cross and the blood. We, therefore, need to beware of every subtle teaching that denies the sacrifice made by Jesus and its efficacy. For us "the offence of the cross" must cease.

The High Priest of Israel did not dare enter the holy place without first making sacrifice for his own sins and the sins of the people, and the obedient Son of God fulfilled the law revealed by the types. He had no need to make an offering for his own transgressions, but he made the sacrifice of himself for the sins of the world.

The whole book of Hebrews is an exposition of the work of Jesus Christ as High Priest. How far he is above the mere type-priests is shown in the seventh chapter of Hebrews: "They truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth forever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. . . . Who needeth not daily, as those priests to offer up sacrifice, first for his own sins, and then for the people's: for this he did once when he offered up himself."

Here takes place a change of the type and Paul speaks of it as marking a change in the priesthood. The Levites could only partially typify the endless priesthood of Jesus Christ because they were subject to death. Melchisedec more perfectly represents the everlasting priesthood for he was "without father, without mother, without descent, having neither beginning of days, nor end of life." It is the custom of the Bible to record the ancestry of its leading characters, the length of their days, and the time when they "slept with their fathers." All of this is omitted in the story of Melchisedec and thus he prefigures the Son of God who

"abideth a priest continually." David says prophetically, "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec."

Melchisedec, as "priest of the Most High God," "brought forth bread and wine" and blessed Abraham. Here are typified the living bread and the water of life with which Jesus, High Priest, feeds and eternally refreshes all who receive in faith his priestly ministrations.

When Jesus had made his sacrifice by his death on the cross and had been resurrected, he entered heaven, the holy of holies, where "he ever liveth to make intercession." "Christ is not entered into the holy place made with hands, which are the figures of the true, but into heaven itself." Heaven is omnipresent as God is omnipresent and wherever man may be he has liberty "to enter into the holiest by the blood [or sacrifice] of Jesus, by a new and living way."

All Christendom is familiar with the letter of the doctrine of salvation by the blood of Christ, but the real spirit of it has never been understood until these "latter days." Comparatively few who claim his name will yet allow that his death for man exempts man from death. But this is the day of revelation and the light of life "shineth more and more unto the perfect day."

If justification through the sacrifice of Jesus has never been understood and accepted fully, it is not a matter of surprise that the next great step in salvation has been given so little attention. This step is his intercessory work in the holy of holies, bringing actual righteousness and life into man. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled we shall be saved by his life."

First, there is justification through his blood, that is, through his sacrifice; then, actual salvation through his indwelling Presence. A pardoned prisoner, knowing of his pardon and rejoicing in it, yet always remaining a prisoner

because he does not fulfill the conditions of the pardon, illustrates exactly the state of those who believe unto justification, but have never stepped out in fearless faith upon the promise of release from the penalty of death and have never yielded themselves to the mind renewal and body transformation of the indwelling Christ. The sacrifice of Jesus frees one from the race sin and its consequences; that is, it gives one freedom from all the guilt and condemnation that rests upon the race as a result of Adam's transgression, and so makes possible that next great work of grace in the soul—the inwrought righteousness of Jesus Christ. Believing that the first step, justification, is all of salvation, men have not gone on to the next step and submitted themselves to the righteousness of Christ. When his renewing has begun in mind and body they have resisted it, believing it to be disease. Medical doctors are often called upon to stop the quickening, renewing power of the Spirit because the ones in whom the work has begun are ignorant of what is taking place. They do not realize that, under the second covenant, the law is to be written "in the inward parts," and that the old states of mind which were opposed to that law must be uprooted and burned before the law *can* be put in the heart and established in all the functions of soul and body.

The all-important point in understanding Jesus as our High Priest is that as he took all the steps in our salvation *for* us, so we must take them *with* him. His taking them for us is our justification; our taking them with him is the means by which we are "clothed upon" with his righteousness. The one who stops at merely believing that Jesus did something for him, will fall short of attaining the actual righteousness without which there can be no real salvation from sin and death.

The first step to be taken with our High Priest is sacrifice. As he gave himself, so must we. The sacrificial altar of the ceremonial law makes this very plain. The New Testament call, "Present your bodies a living sacrifice," is a fulfillment of the animal offerings of the Old Testament. After this step has been taken there should be no with-

holding, no taking back of the gift and no questioning as to what God does with it. Certain it is that all the flesh life will be consumed in the fire of God's holiness and it is wisdom not to resist the purifying power. Only the dross will be consumed. A complete surrender of self and its sins is the one way to be safe from pain. As the three Hebrew children went through the fiery furnace without harm and with nothing burned but their bonds, so the children of God, by faith, go through the refiner's fire in safety with nothing consumed but their bondage to sin and its dross in their lives. They find that they are not to be saved *in* sin, but *from* sin.

The act of sacrifice is made by faith in one step, but the fulfillment takes place daily until all of self has been consumed. Patience is needed here. "Let patience have her perfect work that ye may be perfect." Impatience leads to the temptation to climb up into the sheepfold in "some other way" than through Jesus Christ's blood and righteousness. The world stands ready to offer all kinds of philosophies promising physical, mental and spiritual development, but these all have for their aim the building up of self instead of the death of self, which is the distinguishing feature of salvation in Jesus Christ. All of the exercises given by the various philosophies fall short of making a man righteous; not only that, but they work him damage. Physical exercises, taken for the purpose of gaining health, strength and beauty, tend to make one "muscle-bound." Mental concentration, practiced with the object in view of some physical, mental or spiritual attainment, produces a condition which may be called "mind-bound." The one, only way into the kingdom, into life, health, strength, knowledge and power is first by faith in the sacrifice of Jesus Christ and his imputed righteousness, and second, by so yielding to him that the process of the death of self and the resurrection into Christ may go on daily unhindered.

Optimism is coming more and more into favor in these days, and it is well that it should; but a fact to be remembered in this connection is that there are two kinds of opti-

mism: human and Divine. Human optimism has no particular basis or foundation. The world has observed that it pays to be hopeful, and it tries to jolly itself along, hoping against hope that things will come out all right without even considering that they must move according to law before there is any real ground of hope.

Divine optimism unfolds to man's wondering sight, or rather to his faith, a world of beauty and glory and blessing beyond anything that he, of himself, could ask or think; but in this Divine optimism there is the wisdom and understanding that reveals the necessity for a *foundation* for hope that all these blessings may be received. One who has such wisdom knows that all good depends upon the keeping of eternal law and that man, of himself, is not able to keep that law. Only in Jesus Christ is there hope, therefore he is the foundation of all true optimism. It is a foolish optimism that refuses to recognize the fact of sin, hoping thus to escape its consequences. No one will recognize Jesus Christ as High Priest so long as he lives deluded by the world's false optimism. Sin, indeed, does not exist in God's holiness, but we are not in that holiness until we come into it through Jesus Christ. We may, by faith, claim our freedom from sin on the ground of Jesus' work for us as High Priest, but we have no right to claim it on any other ground.

Sometimes perfection is claimed because man was originally created in the image and likeness of God, but this is a false claim. Man fell from his original estate and has no claim to it and no hope of restoration to it except in God's own provided way—through his Son's death for the sins of the world and his resurrection.

With the fact of justification settled, the whole meaning of life centers in one thing—inwrought righteousness. That is, life can be understood henceforth only by seeing every experience, every thought as a factor in the establishment in mind, heart, soul and body of the righteousness of Jesus Christ. It is very important to remember this that we may be still in the hands of the Divine Workman who is, with patient, unerring skill, taking out the warp of sinful

thoughts and the woof of sinful deeds and weaving into life's fabric the new pattern, the image and likeness of God in Christ Jesus. He can do this without destroying life ("For the Son of Man is not come to destroy men's lives, but to save them") if men will recognize what is being done in them and not resist, but coöperate.

Resistance often comes from the thought that suffering is not God's will. There is a subtle error here which may be overcome by remembering that while suffering is not his will, *purification is*, and no one yet has ever gone through the purifying fire without suffering. But the suffering is incidental only and may be lessened and finally overcome by nonresistance and obedience. So much of the suffering overcomers endure comes from resistance. The natural man always resists the Spirit and it is therefore necessary to place him on the altar of sacrifice and let him be consumed. The Spirit of submission and obedience that characterized our High Priest becomes ours if we take it in faith. It is part of the High Priest's garments of beauty and glory and we become clothed upon with these, first by faith and then by his actual righteousness inwrought in the substance of our souls and bodies. So is fulfilled that marvelous assurance that Jesus "shall change our vile body" (made vile by sin's corruption) "and fashion it like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Never should it be thought that suffering of itself is a purifying power. The only cleansing, redeeming power is the Spirit of the living God, made operative in man through Jesus Christ as High Priest.

Since all the types of the Bible point to Jesus and his mission of freeing and cleansing this race from sin, it is impossible to consider them all in this space. The object of what is here written is to set forth the one central fact that Jesus is the only hope of salvation. The modern tendency is to treat sin lightly and make it of small concern to man. In this way it is hoped he will be enabled to cope with it. But this is all part of the world's unfounded optimism. Hope lies not in shutting one's eyes to the seriousness of the

condition, but in the omnipotence of the remedy. Souls and bodies are sick and sore because of sin and the whole world is in turmoil and sorrow because of sin's blighting, destructive influence. Those who deny this most strenuously are themselves in inward struggle with evil. It is the part of wisdom to confess sin and in humility say, "Lord, be merciful to me, a sinner," instead of trying to deceive oneself and others with a claim to righteousness which is not founded on the sacrifice and merit of Jesus. Those who have right to the joy of knowing that sin shall not have dominion over them are those who have submitted themselves to the righteousness of God in Jesus Christ. They grow daily freer and happier in their growing knowledge that "the law of the spirit of life in Christ Jesus" actually makes them "free from the law of sin and death."

Instructing his followers, Jesus told them to "fear him who is able to destroy both body and soul in hell." He knew what would have to be met in overcoming the adversary and he warned us not to create a craven fear, but urged us to shelter ourselves in him. No one can study his teaching concerning sin and its effects and be deceived by the popular misrepresentations of the nature of sin.

The word of the Lord as given to Ezekiel (Ezekiel 13:10 to 17) declares the overthrow of the errors and false hopes that have been set up as a protection from evil. Deceptive protection is described by Ezekiel as a wall built with "untempered mortar." This striking illustration so forcefully used by the prophet, will greatly help one to refuse "the refuge of lies" and prepare him to turn with a living faith to the High Priest for salvation.

Some of the untempered mortar that is used in building a false refuge is made of misleading definitions of sin, definitions that only partially reveal its real nature. The Bible definition for sin is, "Sin is the transgression of the law." This, with all that we know by revelation and experience concerning the subtlety of sin, should help to make us "wise unto salvation"—too wise to be thrown off guard.

The plan of redemption, although simple, is neverthe-

less so great and far-reaching that any brief persentation seems wholly inadequate. It is at best but a touch here and a touch there with so much that is vital necessarily left out of consideration. But if, in summing up, we have a few foundation truths established, something definite and worth while has been gained. We have seen that, through Jesus Christ in his office of High Priest, sin is cancelled, its power broken, its guilt and burden lifted from heart and conscience, its penalty remitted, and its effects healed. Furthermore, in its place a power for righteousness grows stronger daily so that sin can never again set up its stronghold in the overcomer's heart and will.

Particularly, let us remember that we are "saved by his life;" that he imparts to us, not only his righteousness, but his very substance, his life, and that by partaking of his flesh and blood our blood is purified, cleansed of all sin, and our corruptible flesh becomes incorruptible. So are we made "members of his body, of his flesh, and of his bones." This is the "uttermost" salvation of which Paul speaks so confidently, ascribing all the power and all the glory to our glorious, eternal High Priest, Jesus Christ.

I AM KING

FLORENCE M. HARLING

My soul is strong to overcome;
Though battles rage within,
Above the storm and stress I rise.
I Am the Conqueror! the Wise!
My armor is the Word of God,
And girt about my soul
Stands steadfast in the darkest hour,
Uplifting all by words of Power.
I Am a King! I hold control!

"If we love one another, God dwelleth in us, and his love is perfected in us."—I John 4:12.

THE STUDY OF THE BIBLE

I GIVE a note or two, pretty much by way of refreshing the memory about the Bible and how to look at it.

First: The Bible came out of religion; not religion out of the Bible. The Bible is a product of religion, not a cause of it. The war literature of America, which culminated I suppose in the publication of President Grant's life, came out of the war; the war did not come out of the literature. And so in the distant past there flowed among the nations of heathendom a small, warm stream, like the Gulf Stream in the cold Atlantic—a small stream of religion; and now and then at intervals, men, carried along by this stream, uttered themselves in words. The historical books came out of facts; the devotional books came out of experiences; the letters came out of circumstances; and the gospels came out of all three. That is where the Bible came from. It came out of religion; religion did not come out of the Bible. You see the difference. The religion is not, then, in writing alone; but in those facts, experiences, circumstances, in the history and development of a people led and taught by God. And it is not the words that are inspired so much as the men.

Second: These men were authors, they were not pens. Their individuality comes out on every page they wrote. They were different in mental and literary style, in insight, and even the same writer differs at different times. II Thessalonians, for example, is considerably beneath the level of Romans, and III John is beneath the level of I John. A man is not always at his best. These writers did not know they were writing a Bible.

Third: The Bible is not a book; it is a library. It consists of sixty-six books. It is a great convenience, but in some respects a great misfortune, that these books have so long been bound up together and given out to the world as one book, when they are not; because that

has led to endless mistakes in theology and in practical life.

Fourth: These books which make up this library, written at intervals of hundreds of years, were collected after the writers were dead—long after—by human hands. Where were the books? Take the New Testament. There were four lives of Christ. One was in Rome, one was in Southern Italy, one was in Palestine, one in Asia Minor. There were twenty-one letters. Five were in Greece and Macedonia, five in Asia and one in Rome. The rest were in the pockets of private individuals. Theophilus had Acts. They were collected undesignedly. For example, the letter to the Galatians was written to the church in Galatia. Somebody would make a copy or two and put it into the hands of the members of the different churches, and they would find their way, not only to the churches in Galatia, but after an interval to nearly all the churches. In those days the Christians scattered up and down through the world, exchanged copies of these letters very much as geologists up and down the world exchange specimens of minerals at the present time, or entomologists exchange specimens of butterflies. And after a long time a number of the books began to be pretty well known. In the third century the New Testament consisted of the following books: The four Gospels, Acts, thirteen letters of Paul, I John, I Peter; and in addition the Epistles of Barnabas and Hermas. This was not called the New Testament, but the Christian Library. Then these last books were discarded. They ceased to be regarded as upon the same level as the others. In the fourth century the canon was closed—that is to say, a list was made up of the books which were to be regarded as canonical. And then long after that they were stitched together and made up into one book—hundreds of years after that. Who made up the complete list? It was never formally drawn up. The bishops of the different churches would draw up a list of each of the books they thought ought to be put into this testament. The churches also would give their opinion. Sometimes councils would meet and talk it over—discuss it. Scholars like Jerome would

investigate the authenticity of the different documents, and there came to be a general consensus of the churches on the matter. But no formal closing of the canon was ever attempted.

And lastly: All religions have their sacred books, just as the Christians have theirs. Why is it necessary to remind ourselves of that? If you ask a man why he believes such and such a thing, he will tell you, "Because it is in the Bible." If you ask him, "How do you know the Bible is true?" he will probably reply, "Because it says so." Now let that man remember that the sacred books of all the other religions make the same claim; and while it is quite enough among ourselves to talk about a thing being true because it is in the Bible, we come in contact with outsiders, and have to meet the skepticism of the day. We must go far deeper than that. The religious books of the other religions claim to be far more divine in their origin than do ours. For example, the Mohammedans claim for the Koran—a large section of them, at least—that it was uncreated, and that it lay before the throne of God from the beginning of time. They claim it was put into the hands of the angel Gabriel, who brought it down to Mahomet, and dictated it to him, and allowed him at long intervals to have a look at the original book itself—bound with silk and studded with precious stones. That is a claim of much higher divinity than we claim for our book; and if we simply have to rely upon the Bible's testimony to its own verity, it is for the same reason the Mohammedan would have you believe his book, and the Hindoo would have you put your trust in the Vedas. That is why thorough Bible study is of such importance. We can get to the bottom of truth in itself, and be able to give a reason for the faith that is in us.

Now may I give you just a couple of examples of how the Bible came out of religion, and not religion out of the Bible? Take one of the letters. Just see how it came out of the circumstances of the time. The first of the letters that was written will do very well as an example. It is the First Epistle to the Thessalonians. In the year 52 Paul went to

Europe. He spent three weeks in Thessalonica, created a great disturbance by his preaching, and a riot sprang up, and his life was in danger. He was smuggled out of the city at night—not, however, before having founded a small church. He was unable to go back to Thessalonica, although he tried it two or three times; but he wrote a letter. That is the first letter to the Thessalonians. You see how it sprang out of the circumstances of the time. Take a second example. Let us take one of the lives of Christ. Suppose you take the life recorded by Mark. Now, from internal evidences you can make out quite clearly how it was written, by whom it was written, and to whom it was written. You understand at once it was written to a Roman public. If I were writing a letter to a red Indian I would make it very different from a letter I would write to a European. Now, Mark puts in a number of points which he would not if he had been writing to Greeks. For example, Mark almost never quotes prophecy. The Romans did not know anything about prophecy. Then, he gives little explanations of Jewish customs. When I was writing home I had to give some little explanations of American customs—for example, Commencement Day. When Mark writes to Rome about things happening farther East, he gives elaborate explanations. Again, Mark is fond of Latin words—writing to the Latins, who could understand them. He talks about "centurion," "prætorium," and others. Then, he always turns Jewish money into Roman money, just as I should say a book, if I were writing to Europe about it, costs two shillings, instead of fifty cents. Mark, for example, says, "two mites, which make a codrantes." He refers to the coins which the Romans knew. In these ways we find out that the Bible came out of the circumstances and the places and the times in which it was written. Then if we will we can learn where Mark got his information, to a large extent. It is an extremely interesting study. I should like to refer you to Godet's "New Testament Studies," where you will get this worked out. Let me just indicate to you how these sources of informa-

tion are arrived at—the principal sources of information. There are a number of graphic touches in the book which indicate an eye-witness. Mark himself could not have been the eye-witness; and yet there are a number of graphic touches which show that he got his account from an eye-witness. You will find them, for example, in Mark 4:38; 10:50; 6:31; 7:34. You will find also graphic touches indicating an ear-witness—as if the voice lingered in the mind of the writer. For example, the retention of Aramaic in 5:41; and in 7:34—"*Talitha cumi;* Damsel, I say unto thee, arise." He retained the Aramaic words Christ said, as I would say in Scotland, "My wee lassie, rise up." The very words lingered in his ear, and he put them in the original. Then there are occasional phrases indicating the moral impression produced—5:15; 10:24, 32. Now Mark himself was not either the eye-witness or ear-witness. There is internal evidence that he got his information from Peter. We know very well that Mark was an intimate friend of Peter's. When Peter came to Mark's house in Jerusalem, after he got out of prison, the very servant knew his voice, so that he must have been well known in the house. Therefore he was a friend of Mark's. The coloring and notes seem to be derived from Peter. There is a sense of wonder and admiration which you find all through the book, very like Peter's way of looking at things—1:27, 33, 45; 2:12; 5:42, and a great many others. But, still more interesting, Mark quotes the words, "Get thee behind me, Satan," which were said to Peter's shame, but he omits the preceding words said to his honor—"Thou art Peter. On this rock," and so on. Peter had learned to be humble when he was telling Mark about it. Compare Mark 8:27-32 with Matthew's account—16:13-33. Mark also omits the fine achievement of Peter—walking on the lake. When Peter was talking to Mark he never said anything about it. Compare 6:50 with Matthew's account—14:28. And Mark alone records the two warnings given to Peter by the two cock-crowings, making his fall the more inexcusable. See Mark 14:30; also the 68th and 72d verses. Peter

did not write the book; we know that, because Peter's style is entirely different. None of the four gospels have the names of the writers attached to them. We have had to find all these things out; but Mark's gospel is obviously made up of notes from Peter's evangelistic addresses.—*Drummond.*

THOUGHTS AND CELLS

Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is physical and more or less permanent. Bad thoughts build up structures of cells which engender evil ideas, and good thoughts contrariwise. Cheerful thinking makes a happy disposition, while indulgence in melancholy has an opposite effect.

The psycho-physicist can take a discouraged, ambitionless and melancholy person and within six weeks transform him. He will be put through a course of mental lessons. To begin with, he will be taught to rehearse for one hour each day all the pleasurable memories he can summon up. He will deliberately devote more time to cheerful and agreeable thoughts. By this means more blood and nourishment will be directed to those parts of the brain which produce such pleasant ideas. Correspondingly, the parts that give birth to unpleasant feelings and recollections will be deprived of nutrition, and at length will become atrophied. Following this plan, the man is transformed from a victim of melancholy and despair into a happy citizen, a joy to himself and to others.

Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories. Let him summon those finer feelings of benevolence and unselfishness which are called up in ordinary life only now and then. Let him make this a regular exercise, like swinging dumb-bells. Let him gradually increase the time devoted to these physical gymnastics, giving to them sixty to ninety minutes per diem. At the end of a month the change will be apparent in his actions and thoughts. Morally speaking, the man will be a great improvement on his former self.

IMAGINATION

DANIEL SAMUEL TATE

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psalm 119:18.

"It is given unto you to know the mysteries of the kingdom."

"The letter killeth; but the Spirit maketh alive."

THE knowledge of spiritual Truth must be revealed by the opening of the mind into Divine Truth, by means of Spiritual illumination.

The teacher of Truth must be learned in the art of Divine expression.

Most great master minds expressed their thoughts in symbolical language.

Yet the illuminated instructor by means of spiritual discernment unfolds the mysteries by the "universal key of mind."

Spiritual discernment is necessary in order that the student may understand the Law of mind. The parables of sacred books are mysteries. He who attempts to explain these allegories according to the letter hath but an intellectual knowledge of the Truth.

All Truth springs from the same one Mind; hence all truth must be revealed by the Divine Mind. That wonderful allegory in the former part of the book of Genesis represents the ushering in of a new dispensational epoch—the Grand Man, The Universal Mind, The Microcosm. This Mind is the origin of all things in regular order, that is, involutionary and afterwards evolutionary.

In the physical world the sun symbolizes the highest intelligence in nature—Light. Light in its highest symbology points to Divine intelligence or knowledge into spiritual Truth. Light is opposed to darkness. Darkness represents ignorance, lack of Faith, loss of Love, materialism, etc., therefore Divine knowledge is first the Light which must be given and this knowledge or intelligence must be founded upon the rock—Faith.

We see that imagination is the faculty within man that helps him to bring the basis of his intelligence into firm foundation or *dry land.*

In this Universal Mind there are many factors or faculties. In this wonderful power, imagination, we have also the coördinate faculties which might be called *body-guards,* in the great storehouse of ideas.

By means of an attracting power ideas are drawn, then they are crystallized into substance and finally assume definite formation. In this train we have the power of prayer, the power of faith and the power of imagination.

Imagination is a power of the mind; everything thought of appears in the mental plane as pictures.

The mind has the power to express these pictures. Whatever we think upon we model a picture of the thought in the mind. Should we think of a boy, instantly we form the picture of a boy in the mind; and so it is if we think other things, as apple, lover, money; these things appear to us as series of moving pictures. The Universal Ether is the means of the formative power in Nature.

Hence we should think, and form our ideals according to the pattern from the perfect Mind.

What is impressed vividly upon the mind will be represented outwardly; for example, we have seen many prenatal or birthmarks. Some of these pictures have been stamped on the mind insufficiently, hence some of the unsightly marks on animals and persons.

The Grecians developed this law in reference to the beauty of form, and so it was that the Greeks became noted for their beauty of form. The perfect image can only be made by beholding the image from the Perfect Mind. The perfect body will be manifested by beholding the perfect, glorified Christ body, within man, not outside of him.

The throne of God is within man; this *tabernacle* must be according to the Divine Model; this realm of the Divine Good or Ideas is within man; hence, man should think from within and not externally.

"Seek earnestly the best gifts," truth, love, honesty,

goodness, purity, etc. These should be the objective of our imagination.

We should meditate on prosperity and plenty; and affirm the power to prosper daily; to think the thought of prosperity is to help others prosper. We have the power that naturally belongs to a prosperous person, and to use our prosperity in the upbuilding of the kingdom of God on earth.

We have the power of plenty. All things that the Father hath are ours, and we have power to demonstrate abundance for ourselves and others. We should affirm, "I have the power of purity today to think pure thoughts about myself and others. The power to live the *white life* is mine." "Blessed are the pure in heart for they shall see God." "I shall see God in every human face and in every circumstance of my life this day. I have the power to be so pure in mind that I shall exert a purifying influence upon all with whom I may come in contact, and all power is mine that naturally comes to a pure man and flows from a pure life."

On the other hand, diseases are perpetuated in the body by wrong thoughts. Although the body is renewed every year, yet abnormal conditions are continually recurring. This is caused by the activity of the imagination working subconsciously; we carry these unsightly conditions in the mind daily.

Now we have entered a new day, a new dispensational cycle; now is the time to awake out of sleep, for they that sleep, sleep in the night; the night of darkness and ignorance is passing and the day cometh. "Watchman, what of the night? the morning cometh, and also the night."

We have now entered the day of Truth, before which light the darkness of superstition and ignorance must give place.

This is the day of spiritual knowledge. Spiritual healing is the wiping out of these mental pictures. We erase these mental pictures by formal denial of their existence and we affirm the lovely, the beautiful, according to the pattern on the Mount. We demonstrate by beholding in clear vision within us the image of the Blessed Perfection.

The imagination is the Divine architectural power within man. The prophet says, "Thou wilt keep him in perfect peace whose mind [imagination] is stayed on thee." We are to visualize the good and be at *peace*, and affirm, "I am peace, perfect peace and by the harmony of my own life I will vibrate peace wherever I may go or send my thought." "I contribute to the peace of the world today by liberating positive thoughts of peace and harmony." Affirm, "My mind is my kingdom. I am its absolute ruler; I am supreme in my mental world, and I think thoughts of peace, because I am peace."

Why is there so much *fear*, anxiety, mental disturbances, etc., in the world today? Because the thought-pictures of undesirable creations have been drawn in the mind. Let us demonstrate and image a universe of friendship, love, unity and association, and expunge all undesirable pictures that arise in the mind. Affirm, "I am the absolute ruler of my mental world."

These thought-pictures give us dreams and visions. To get the right meaning of these pictures let us look beyond the symbols.

Our visions are a blessing to us and others when the pictures are drawn from the Mount. "For where there is no vision the people perish." Saul became Paul through his vision. Simon became the *Petros* through his vision of the Christ of God.

Joseph was a developed metaphysician because he was in harmony with the higher Mind. Through affirming that we have the meaning of visions the Father within reveals to us the visions.

Finally, we should be careful in training the imagination of those around us especially in Truth. We should inculcate the necessity of fearlessness in children; let them know that they are one with the Father and that the Father within is the child's *real self*—he is Spirit and hence fearless.

We demonstrate healing virtue to patients by visualizing in the light of the perfection of God. I see you as the perfect image of the *Ideal Man*—the Christ.

The formation of that divine image within us as the Christ, is that transforming power that constitutes the restitution; by the restitution we are transformed into the character and image of the divine Christ. By the power of imagination we are transformed from character to character.

CHRISTMAS LITERATURE

Reconstruction is on every hand today creating great changes in all human experiences. It is apparent throughout the world that a new era is being born amidst the turbulent conditions of the present crisis. And while it is yet the dawn of a new day, we can see clearly that we can help usher in the millenium by contributing that which makes for peace, health, joy and prosperity.

So we are entering heartily into the plan of making Christmas a deeper realization of spiritual consciousness instead of giving it over wholly to outer signs. All students of Truth should promote this idea, for its manifestation will hasten the coming of the Christ in the earth. And in greater degree will peace and happiness be enjoyed this holiday season if you help others to understand the true meaning of the birth of Christ within themselves.

You can easily do this if you select wisely your Christmas offerings. Beside its mission to carry your loving thought, you will want your gift to bear the message of the *real* Christ Spirit, so let your selections be those things that will make the joy of Christ be felt, not only this season, but every hour of all time to come.

"Life is a magician's vase, filled to the brim, so made that you can neither draw from it, nor dip out of it, nor thrust your hands into it. Its precious contents overflow only to the hand that drops treasures into it. If you drop in charity, it overflows love. If you drop in envy and jealousy, it will overflow bitter hatred and discord."

FREEDOM

An Address Delivered by FRANK B. WHITNEY *in Unity Auditorium, Kansas City.*

PRACTICAL Christianity is liberating man from so many erroneous beliefs that we can most consistently call it a religion of freedom. To look back over the strange ideas which man has had about God and himself, about prayer and heaven, about life and health; to consider the peculiar practices of medicine to which man has been subjected, that he might enjoy freedom in life, is also to more fully appreciate how, in man's extremity, the working principles of Truth have come to him. It is not unusual that many advanced thinkers are being called out of the confines of orthodox and medical organizations, and are becoming channels through which they are helping to liberate their fellow men. It is not uncommon to find men in commercial and political enterprises turning their attention to a practical religion as the means of solving problems hitherto untouched. As a result of the good which they are receiving though faithful and persistent application of the laws of Being, these men are giving much time and substance to the dissemination of Truth.

Every man in the world today is looking for the same thing. Everyone is seeking God in the way peculiar to himself; seeking for a consciousness of Truth; for release and emancipation from sin, disease and death—seeking freedom. Just as certain as every one of us is looking for God, just that certain we are of finding him. Having found him it follows then that we accept the glorious privilege of being of service in the most gigantic proposition ever known—the mission of giving freedom to the world.

Man lost sight of health and freedom because he lost sight of God. During the Middle Ages humanity resembled one who had lost valuable legal documents through which he might have claimed a heritage. Man has always innately felt that his nature was divine, even though the influences

that have been brought to bear upon him have caused him to turn away from the one true God. Today the "*Lost Word*" is found and what was once a meaningless religion has become a vital reality. Today man has assembled the working principles of Truth and has before him as a guide the perfect pattern of the Christ Man.

In the silence of the soul, in the "Secret Place of the Most High," we are learning to pray the effectual prayer of the righteous; learning to contact the River of Life within; finding communion with God. We have learned that man is not subject to ill-health, unhappiness, poverty and bondage, but that he is, in the sight of God now, as he was in the beginning, the *image and likeness* of his Father—the true manifestation of Divine Ideas of Life, Health, Joy and Prosperity. Man is learning to deny the old thought-rubbish place in his mind, and instead is daily changing his life and affairs through realizing and affirming the Truth of his being.

In this new day, hordes of armies of men are evacuating "Egypt" and its fleshpots, and are communing with God. Men and women are ceasing to be misled by the serpent in the garden, and are returning to Paradise. They are refusing to follow a god of flesh, of sense, but are worshiping before an *altar to a known God*. Before this throne of God the awakened man claims his freedom, his mastery over all belief in fleshly sensation, so charging his mind with the Presence of Christ that no passing, adverse thought, no enslaving, subtle emotion of sense can sway him from his place of manhood and dominion. Man is an expression of the most wonderful thoughts in God—Mind. He is the temple of the living God—God made manifest. Man, thy birthright is dominion, peace and freedom!

How does the transformation of man come about? How does he restore himself to his place in heaven? Let me ask, if instead of working on this problem of life, you were working out a problem in arithmetic; if instead of dealing with ill-health, poverty and bondage, you were considering miscalculated sums—erroneous applications of the rules

of mathematics—what would you do? You would perhaps first realize that there was something decidedly *off* in your calculations, and next begin to align yourself to dependable and scientific laws for a correct solution. During the process you would need confidence and faith in the power of the Principle to unfold itself to you through your persistent application of it. Would you get down on your knees and say, "Dear arithmetic, I love you dearly. I beseech you to wipe off the slate and work out this problem for me. But if it be not thy will, I will be content to forever abide by thy inscrutable wisdom." Would you not instead become most active in understanding the principles involved, and their application in order that the problem be adjusted, and the science demonstrate its accuracy? And so it is in this matter of man finding himself. Man needs to know that he has been believing a lie about himself, and prove that through establishing the Truth in his consciousness he can bring forth the new man—the God-man.

It is for the purpose of realizing the Truth and claiming their freedom that Truth students have periods for their silences or prayers. This does not mean that a few minutes is given every day to declaring some high "Son of God" statement, and the rest of the twenty-four hours given to living in a way unbefitting such a son. Spiritual sonship comes through carrying into the outer life the inner realization and revelation; it comes through watching and praying —watching that the little foxes, the cunning thoughts, may not creep in; praying that you may hold to the Truth in the face of false appearances.

The body is a composite of various manifested ideas, each idea having its particular function in the body. Thus, if one is working for freedom from the Adam belief in hatred, he would need to turn his attention to love, to direct his thought to the heart and *solar plexus*, which is the seat of love. Through a realization of the all-pervading, all-enfolding love of the Spirit he would receive such a spiritual baptism that the limited viewpoint of love would be changed,

and the old belief in hate would fall away through lack of attention.

Metaphysicians have found that a lack of freedom of the body forces—a lack of harmony between the various body centers—is responsible for much physical discord. The forces, therefore, need to be balanced and equalized through daily communion with the Father, and regular and systematic attention to the various centers in the body given that they may be harmoniously brought under the dominion and authority of the Christ Mind.

Truth has caused man to cease resisting and contending, and given him instead the courage and power to stand still and see the salvation of the Lord. Truth has given man freedom from the belief in worry, since he has learned that the Father working through him is always his Source of Peace, Prosperity and Joy. Truth has given man the understanding that he is not dependent upon any personality or condition for his joy; that he must free his friends and relatives from all bondage of "me and mine," and all inclination to have another conform to his personal rules of conduct.

It behooves us to see that there is no stagnation in us; that there is perfect freedom in our minds—a willingness to let Love and Life and Truth express in us. Man cannot hold a *corner* on love. He cannot withhold love. It is not the nature of the things of God to be confined. The law of God is freedom and activity. If you have a large consciousness of life and substance, you must find a vent for it; must make yourself an open channel through which it can be expressed, if you are to expect more life and substance.

If one would have friends he must be a friend; if one would have love extended to him, he must give out love—must set the love idea free in his consciousness. Thus you see what a help it is in making one's demonstration to have a good realization of freedom. The Adam man often suffers all the beliefs listed in his doctor book, because he is resisting the urge to love—the activity of the Spirit.

In like manner a man may be grasping money, causing

a rheumatic clenching of his fists, when he should be putting his substance into circulation. For this man no other act would give the relief which would come through liberating his love and substance. Such a relaxation of the fists, and such a peace in mind and body would follow that the Spirit would sweetly grasp this opportunity to bless him and his whole world. It is through Truth that we are being freed from all resistance.

It would seem that a man who had freedom from sin, sickness, poverty, alcohol, stinginess, lust and selfishness offered him could easily claim it. It would seem that one who knew the power and application of thought could easily change conditions through right thinking. Let us see what factors in mind might delay the demonstration. Speakers and writers on metaphysical subjects often assume that they must give something palliative, even at the expense of not giving something tangible. There is nothing which so appeals to the average person as making the principles of a happy, healthy and successful life so practical that they could be easily followed and lived.

The question might be asked, "Why does this one who has been studying Truth for years and years not demonstrate it better?" When one realizes his oneness with God in the true way, he not only has the right thought but is also a-thrill with the right feeling; his intellectual understanding becomes warmed by the Spirit, and there is activity in manifestation as well as in appreciation of ideas. You might make the affirmation, "The Truth hath set me free," daily for weeks and years, and not get any great perceptible results, other than the peace which comes through using constructive words and thoughts, unless you *acted* your belief.

If a Truth student had a belief in sickness, what would be his line of procedure? Briefly, to reverse the thought and to *feel health.* But what if the old thought, the devil, continues to argue its claim? Always remember that the louder the devil cries the plainer it is that he lies.

In the sight of God man is a Perfect Idea. In Divine Mind the Man Idea has never been separated from the Mind

Principle and has never lost its Christlike identity. God's immaculate conception of Man has never changed. The Truth is that the man of God is never ill. When one gets the mental impression that he is ill, it is but the work of his false ego. Everyone who is not demonstrating is in a measure controlled by the false personality he has built up. This personality may be defined as the person which the unregenerated man thinks he is, and which is not the true man of God. Every time one thinks hate, he is giving substance to a personality unlike the manifested love idea, which in Truth man is. Every time he thinks disease, he is building a body which is not in harmony with the manifested life ideas. Every time you think of sin you are supposing that you have a capacity to sin or conceive of it; supposing that there is another self to you beside your true divine self. You cannot be centered in the Christ Mind, and also have a disease- or sin-thinking mind. You cannot serve one God and be dual-minded. You cannot be a person who lives on the mountain tops of spiritual ecstasy while in spiritual meditation and be John Jones, who has liver complaint before the hour is over.

Where does this personality come from who says he is ill? He is the product of your mistaken thought. You can redeem your mind and body and be freed from error by unmasking the deception of the malicious race thought which has simply argued you into believing that you are sometimes ill or sometimes well. Then begin to hold unswervingly to the Truth that you are spiritual being, governed only by the laws of God. Know that there is but One Presence and One Power in all the Universe, and that it is continually manifesting through you to your highest good. By having before you one God and knowing that in him alone you live, move and have your being is to become so firmly established in freedom that no contrary thought can enter in.

When man is freed from personality—his limited self-hood—he is on the highway to realizing and feeling his divine individuality, dominion and freedom.

This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine*, and students are invited to send answers.

The hearty coöperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective resititution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Avenue, Kansas City, Mo.

THE SILENCE

ANY students, beginning the study of Truth, get the impression that the Silence is something mystical; that it is a sort of inactive waiting for "something to happen." The Silence is prayer, the true method of communing with the Father. We cannot approach the "Secret Place of the Most High," in any other spirit than one of silent adoration. For this reason, Jesus admonished that when we enter into our closet we are to shut the door, and pray to the Father which is in secret, and the Father which is in secret shall reward us openly. Again, we are counselled, "Take with you words, and return unto Jehovah."

The Word is the key that opens the door to the Secret Place. Following the natural relaxation of the body, the attention is centered in a Word (statement) of Truth, which brings one most easily into the consciousness of God's omnipresence and at the same time shuts out the external activities of thought. The Words, "Our Father," "Thou Only," "Omnipresence," "Jesus Christ," or "Christ in me," contain the dynamic power of centralizing the attention, and are words about which one may readily group his ideas into new centers of action.

Prayer does not change God's attitude toward man, and all methods of attaining to an inner union with the Father are set forth for consideration of the student, and need an individual application. However, there has been no great originality in the race consciousness, and what applies to one person does, to a greater or lesser degree, fit the need of another. Prayer does not always change the condition, for it may be that it is our *viewpoint* which should undergo a transformation.

Certain set times for practice of the presence of God are necessary and beneficial to the growing student of Truth. Jesus had times of going apart "on the mountain to pray." Paul admonished that we "pray without ceasing," and this

is the goal we seek to attain through being faithful to our periods of silent communion with God.

Following concentration, or the centering of one's attention in the Word, one should meditate upon the omnipresence of God. If at this point of the Silence, thoughts from sense consciousness come in hordes to attract your attention, take the position that they come to be baptized with the Truth. Do not attempt to shut them out, thereby antagonizing the situation, but give each one tender, yet positive attention. These thoughts represent the "sick, lame, poor and blind," that great multitude of hungering souls who followed Jesus from place to place. Jesus gave them his blessing. In like manner we must handle our multitude of hungry thoughts. They must be filled with the substance of Spirit.

If in the Silence you suddenly remember some unkind deed, affirm: "I am no longer unkind. The love of God fills my heart and I feel kindly toward you [naming the person]." God forgives our debts *as we forgive our debtors.* I know of one who was two years forgiving the injustices suffered at the hands of her father, but when the work was accomplished in the Silence, a harmonious relation was established between them, although the father was wholly unconscious of what had brought about the change.

Thoughts are alive, and they build little bodies (with egos) through which they function. One cannot eliminate the error thoughts through indifference. The thought force must be regenerated and established in right and harmonious relation to true and eternal principles. Certain specific ideas make up thought egos, but the dominant characteristic of these disturbers of your meditations is the idea of materiality. Because of this fact continual affirmations of Truth build in ideas of substance, and offset the error thoughts *en masse*, so to speak. It may be, however, that one has built up certain *dominant* error ideas in consciousness which require specific attention in order to uproot. After a period of faithful teaching of Truth to these error thoughts they will cease to disturb your meditations. You can then enter into the Father's house and commune in peace, and the angels—

thoughts of the superconscious realm of Mind—will minister unto you, and you will rejoice in a conscious union with the Father.

The realization of a Word follows meditation. Realization is not a matter of time, but depends upon one's consecrated attention to the Word, and one's receptivity to the ideas of Spirit. Realization is the Father's stamp of approval, though you may not be always conscious of his seeing in secret until he rewards you openly. But having once beheld the manifestation of the substance of your Word, you cry out, as did Thomas, "My Lord, and my God," and forever after pursue the practice of the presence in the assurance that results will be in accordance to your faithfulness in words and deeds.

If you have not yet had this assurance, this reward of the Father, do not be discouraged, for God is in the midst of you and will eventually be revealed. Consecrate yourself anew to thoughts of Truth, for it is evident that you must give your soil more intense cultivation before the seeds (Words) of Spirit can take root.

The quickening of the body consciousness naturally follows the establishment of Truth in mind, and should be understood by the unfolding student. Your body is the manifestation of the thoughts of your consciousness, and transformation of the body follows in strict accordance with the regeneration of the mind. Changes in body structures are inevitable. View every adjustment with joy. Know that the law of the Spirit of life in Christ has begun its transmuting work. Lovingly coöperate with the Holy (Whole) Spirit within, and as spiritual being, boldly claim your freedom from sin and disease. Ofttimes what appears to be error is but the body transformation at certain stages of reconstruction. Wait upon the Father in the Silence often, and no matter what the appearance, he will assure you of his presence and that all is well. Dying daily in the Lord is the true method of living. "If by the Spirit you put to death the *deeds* of the body, ye shall live."

Cultivating the omnipresence of God in the Silence is

but the forerunner of a continual realization of his presence, which is the unceasing prayer of the devotee of Truth. Living in his presence means doing everything to the glory of God. No matter how trivial our daily duties, they are exalted and perfected if performed in his Name.

Our spiritual growth is dependent upon our consecration to the ideas of Spirit, and our allegiance to Truth under every circumstance. Our spiritual growth depends upon our intimacy with God. We become acquainted with God in the Silence, but we keep up conscious connection with him through expressing in daily living the ideals we cherish. Having declared a Word for ourselves, we must see to it that we conform in deed to the principles involved in that Word. Failing to act believing that we have received is to take in vain the name of God, and God will not hold him guiltless "that taketh his name in vain." His name is Perfection, and perfection must be the goal we seek to attain in every act. When our acts conform to the Truth we idealize, it can be said that we have entered into the unceasing prayer, which is the true Silence. Living, moving and having our being in the consciousness of God as omnipresent, is to demonstrate that "I and the Father are One," for "*with God* all things are possible."

QUESTIONS AND ANSWERS

What is the origin of suffering in the animal world?

Primarily, the animals had their origin as ideas in Divine Mind, as recorded in the first chapter of Genesis. These ideas are contained in the Man Idea—God's crowning creation—and man was given dominion over the "fish of the sea, the fowl of the air, over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." It should be remembered that none of these *ideas* became manifest until they were established in substance by Man. Later, as recorded in the second chapter of Genesis, these ideas were formed by the Lord God (*I Am*) out of the dust or Universal Mind-Substance. "And

whatsoever Adam called every living creature, that was the name thereof."

With this understanding, we can readily discern that the animal world has always been dominated by man, and had man remained in harmonious relation to the ideas of Divine Mind, harmony would be expressed in all creation. As it is, the animal world pictures forth the thoughts, habits, customs, etc., of the race thought. However, animals have an instinctive sense, rather than a sense of reason, and remain more purely related to Divine ideas than man himself, for man keeps up thought activities that intensify errors, while the animals follow the primal ideas originally emanating from the mind.

Man came into suffering through sin, or through wrongly relating his ideas to Divine Mind, and naturally this suffering reacts in the world he formed, which includes the world of physical forces or animals. All of man's acts, as related to his animal nature, such as generation, gratification of the senses, appetite, lust, pride, etc., react in the animal world; all of man's acts, as related directly to the animal world, such as slaughter, cruelty, greed (commercial traffic of animals) react in man as disease and inharmony.

Man, in reality, has always been, and is now, the Lord God of the earth and all that it contains. Regeneration of man therefore includes the transformation of the earth. When this shall be effected the "wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Does Unity believe in the divinity of Christ?

We take it that you mean to ask if Unity believes in the divinity of Jesus, who demonstrated the Christ. Unity believes not only in the divinity of Jesus, but in the divinity of every man in the Mind of Being. Christ is the God-man, the Perfect Idea Man who was demonstrated and brought forth as the perfect type man in Jesus Christ. Christ

is the "first-born of every creature," and every man has his foundation in Divinity (Christ). Jesus brought into manifestation this "first-born" and so became the "firstfruits of them that slept." Man's one mission is to demonstrate his divinity in the midst of humanity, as did Jesus. Every man works from the same center (Christ), regenerating and resurrecting his thought egos, and eventually reaches his goal of perfection—oneness with the Father.

Explain: "*Be thou faithful unto death, and I will give thee a crown of life.*"

A "crown of life" is attained through dying to false ideas in consciousness and their false expression. Paul discerned that to die daily in the Lord is the true method of living. As we are faithful unto the death of error, and loyal to the Spirit, which is life, old things pass away, and man becomes a new creature in Christ. Man, in mortal consciousness, associates death with the grave, but this is not the true understanding of the term. Death is the casting off or letting go of mortal thought, and is the process through which the body is immortalized, here and now. Birth is the repairing process continually going on in the organism. Man does not attain higher states of consciousness through losing his body in the grave, but perfects his body through establishing a consciousness of Truth. The body is transformed (changed in form) in conformity to the regeneration of the mind. "God is not the God of the dead, but of the living."

A PSALM OF CONTRITION

(*Psalm* 151)

F. T. S.

1. I said as I turned my feet
   Unto the House of the Lord,
   I will praise thee and serve
   Thee continually.
2. O Lord, thou art my joy and
   My salvation.
   Unto thee will I lift up
   My voice in confession.

3. O Lord, thou did'st know me
In thy bosom before the
World was;
And in my outgoing thy
Substance did not forsake me.
4. But thy right hand held
Me,
And thy mercy followed me,
Selah!
5. O Lord, who is like unto thee,
Thy Holy Beam penetrateth
Unto the ends of the Earth,
And thou art forever with man.
6. Ye dogs of unrighteousness
Who pursueth me;
What gain in thy soul?
7. Thou dost eat the fat of the
Land as thou liest in wait for me.
Thy days are numbered and
My deliverer is mighty,
Selah!
8. O Lord, I said as I awoke in
The deep—and thy beam caught me;
My feet well-nigh slipped.
9. The dogs compassed me about;
The young lions pursued me;
The nations moved around me,
And the darkness covered me,
Selah!
10. Unto thee, O my God, will I
Confess with my whole heart,
For thy beam led me and thy
Mercy clothed me with garments
Of purity.
11. There is none like unto thee, O thou
Son of Righteousness.
Thou art the light of the
Nations.

12. Thou art the Peace of their bosoms.
Thy substance is not withdrawn from
Them, and thy mercy waiteth
For them—
Selah!
13. O thou warring nations who
Compasseth the Word in thy bosom
Indwelling,
Turn thy feet unto the House of
Of the Lord—and confess.
14. I will forsake the darkness
And serve the light;
O thou Son of Righteousness
Penetrate them with thy Holy Beam
And clothe them with thy
Sonship,
Selah!

CHRISTMAS

When the Christ-Consciousness is born in your soul you will know the meaning of the Christmas Festival.

This birth is not a matter of outward observation and you may not know just when it takes place in yourself. There was no room at the public inn for Mary, and her son was born in a cave-stable.

Mary is the soul that magnifies the Lord daily in the Temple, and through her devotions prepares herself for the Higher Life.

The Higher Life is a higher state of mind. It exists as the soul of God and we know it when we realize *I Am* the Son of God.

You may have to "magnify" the Lord in your Temple a long time before the "Sun of Righteousness" bursts forth. This birth of God-Consciousness at the Soul-Center, the holy place within, is a very high attainment. Devotees of religious cults in all ages have willingly made every human sacrifice to reach it. The difference between the Son of Man and the Son of God is here defined. The Son of

Man is the Mind of change, with its transitory temple. This Son goes to and fro in the Universe seeking the Heavenly Place, and finding it not. When this Son perceives the truth that Harmony is not a place but a condition of consciousness the Soul begins to purify itself.

Pray for the Perfect. Meditate upon the Pure. Affirm the Fearless, and secretly dwell in the Place of the Most High. In Imagination *see* yourself that Prince of God. "With unveiled face, reflecting as a mirror the glory of the Lord, we are transformed into the same image from glory to glory."

METAPHYSICAL TERMS USED IN UNITY

Individuality—That which cannot be divided or separated. In man, the ego that has definite and continuous existence in God. The opposite of personality.

Personality—Persona (a mask). An identity founded on sense perception. In man, personality is the ego that believes in the reality of matter and material conditions.

Error—Conclusions opposed to the truths of Being. God is Good and Good is all; any appearance that fails to prove this logic is error.

Truth—The reality of Being as revealed through Divine Knowing. "Ye shall *know* the truth and the truth shall make you free."

Divine Mind—The metaphysical name of God. Divine Mind is the One and only Mind. It is not correct to say that men have minds. Men have states of consciousness in the One Mind.

Christ—The Divine Thought; the *Logos* or Word of God. Christ is God's Idea of man, consequently the "only begotten of God."

Divine Idea—Same as Christ. Used metaphysically to designate all creative forces in Divine Mind.

Man—Expression, or Son of Christ. Man exists in his perfection in God as a *Perfect Idea.* Only through this Perfect Idea or Christ, ever existing in Divine Mind, can man attain unity with his Source—God—hence, there is no salvation except through Christ.

Divine—In nature like unto God. Changeless; eternal.

Human—In nature like unto man. Changeable; mortal.

Mortal Consciousness—Knowledge through sensation; state of mind that measures life by the manifest, that accepts the manifest as the real.

Spiritual Consciousness—Self-knowledge through identity with the Absolute; state of mind that apprehends the Good as the One Reality.

Spirit—Essence of Being. Source of inspiration. God's presence in man; the Comforter.

Heaven—The center of spiritual consciousness, occupied by the Absolute. A mental state of absorption by the Absolute. Home of God, the Good. Realm of Divine Ideas. Abode of angels, God's messenger thoughts. God's Kingdom in man.

Earth—Substance darkened and made dense by mortal consciousness. Sphere of man's redemptive work; the body.

Hell—Hiding from God. Inharmonious state of mind. Disciplinary experience. Purification through the destruction of mortal consciousness.

Positive—Mental action of command; affirmation of the Good.

Negative—Mental action of obedience; affirmation of of the Good through the denial of evil.

Compassion—The yearning love of God for man in the process of purification; ministrations of the Holy Spirit, or Comforter.

Sympathy—Mental partnership in the disturbances and weaknesses of the personal; the blind leading the blind.

Ideal—Revelation of God's Idea. The standard of the Perfect; man's vision and work of regaining perfection.

Ego—Consciousness of self in relation to the universe. Man in his entirety; identity; the Self.

The Word—Name of the Idea; the Son; *Logos;* creative fiat of God.

SUNDAY LESSONS

SUNDAY, DECEMBER 23

THE BIRTH OF CHRIST.—Matt. 2:1-12.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying,

2. Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.

4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

5. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

6. And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: For out of thee shall come forth a governor, who shall be shepherd of my people Israel.

7. Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

SILENT PRAYER: *I am quickened in Christ and rejoice.*

King Herod represents the ego in the outer or sense consciousness. This man is temporal because he does not understand his origin nor the law of his being. He is nar-

row, jealous and destructive. His destructive thoughts react upon his body and it is full of pain and misery. Such a man does not fulfill the Divine Idea of man, and another ego must supplant him.

Jesus represents God's idea of man in expression; Christ is that idea in the absolute.

Jesus is Christ taking on the limitations of mortal consciousness, "yet without sin," that is, not falling under the dominion of evil thoughts.

The "wise men from the east" are the inner planes of consciousness, which, like books of life, have kept the records of past lives and held them in reserve for the great day when the soul would receive the supreme ego, Jesus.

When the Jesus ego first appears in the subconsciousness it is a mere speck of light, a "star in the east." The east is the mystical and occult realm where great wisdom and rich presents await the one who is born King of the Jews.

Herod, the sense ego, seeks to destroy the One whom he feels will eventually dethrone him, but the Lord keeps him in ignorance of what is going on right under his nose. So it is found that those in regeneration are seldom conscious of the new ego that is building up a kingdom in the substance (Bethlehem) in the very center of the body. Herod, the man of flesh, feels that something is going on and seeks occult wisdom (wise men), but not under the Divine Law. He would have wisdom's aid in destroying that which in the end is the salvation of the whole consciousness.

The reason Herod seeks to destroy Jesus is because he cannot comprehend the Great Whole. Man is ruled by many egos at different periods of life.

The seven ages of man as portrayed by the poet are but a moiety of the many stages through which he passes. The ego of the infant is not the ego of the youth, nor the ego of old age that of middle age. These egos have been supplanted one after another so gradually that the man has not been outwardly disturbed.

But here comes an ego that throws the whole consciousness into commotion. Herod and all Jerusalem were troubled—there was a great upheaval in the thoughts and feelings of the man.

When this New Birth takes place in your subconsciousness, be wise and do not try to destroy nor suppress its development. Study the life of Jesus and you will have a true portrayal of the experiences you will go through in bringing to outer manifestation the Divine Ego, Christ Jesus.

SUNDAY, DECEMBER 30

HOLY SPIRIT CONSCIOUSNESS.—John 16:4-15.

4. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you.

5. But now I go unto him that sent me; and none of you asketh me, Whither goest thou?

6. But because I have spoken these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.

8. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to the Father, and ye behold me no more;

11. Of judgment, because the prince of this world hath been judged.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.

14. He shall glorify me: for he shall take of mine, and shall declare it unto you.

15. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.

SILENT PRAYER: *Holy Spirit, guide me in fulfillment of the promise of Jesus Christ.*

Man begins his career as a formless center of energy

and intelligence—an Idea. This Idea has its source in God, the Original Mind, the Source of all ideas.

The object of man's existence is to bring forth in the many that which exists in the One. The consciousness of the One Mind is given to the many, who are bound together by Love. "Behold how he loved him," said the Jews when Jesus wept at the tomb of Lazarus. We think we love our relatives and friends, but the love of the Great Over-Soul, the Christ of God, far exceeds this human love. The love of God is drawing us together in one great family where the tie that binds will be indissoluble.

In order to understand the Scriptures, and especially the portion that gives the life and experiences of Jesus, it is necessary to study the action of the mind. The movement of every mind in bringing forth the simplest thought is a key to the great creative process of the Universal Mind. In every act is involved mind, idea, manifestation. The mind is neither seen nor felt; the idea is not seen, but its force is felt, and the manifestation appears. This is illustrated by the artist putting on canvas his mind's idea of beauty, or the musician reducing to order his mind's idea of harmony. These create in a degree as God creates; under the law of mind-action. We say that the artist or musician is successful to the degree that he puts his soul in his creation. This is true of God; he puts his soul in his universe, and the greatest product of his art is man, his "image and likeness."

When God puts his soul in man, that soul must eventually show forth its true nature; that is, it must become conscious of God. When Jesus had been through the school of earthly experience, and "put all things under his feet," he was united with the Holy Spirit.

The doctrine of the Trinity is often a stumbling block, because we find it difficult to understand how three persons can be one. Three persons cannot be one, and theology will always be a mystery until theologians become metaphysicians. It is easy to understand how an idea may exist in the great Father-Mind, also how that idea may become an active thought. In this simple comparison we have

cleared up the mystery of the Trinity. Here are the Scripture symbols compared with modern metaphysical terms:

God, Christ, Man—Mind, Idea, Manifestation.
Father, Son, Holy Spirit—Thinker, Thought, Action.
Spirit, Soul, Body—*I Am, I Am* Conscious, I appear.

The Idea of God—Divine Man—is called in Scripture the Son of God. That Son is Christ. As a student at school it is Adam, as a graduate it is Jesus, and when it has learned all its lessons it is withdrawn into the One Mind and becomes the companion of the Holy Spirit.

The personal consciousness works in its own limited sphere and tries to do in its own might. When understanding of the relation which the man-mind bears to the Father-Mind dawns upon it there is a broadening of the mental vision and it proclaims, "It is not I, but the Father within me, he doeth the works." This expansion of thought goes on until man realizes that he does nothing of himself, but through him the Father works. When he finally surrenders his whole personality to the Father, and rests in his Mind, there is a complete identification with and a transformation of consciousness into the Universal.

When Jesus said that it was expedient that he should go away in order that the Comforter or Holy Spirit might come, he realized this unity with Universal Consciousness.

Sunday, January 6

OVERCOMING THE HYPNOTISM OF MATERIALITY

—John 11:32-45.

32. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They say unto him, Lord, come and see.

35. Jesus wept.

36. The Jews therefore said, Behold how he loved him!

37. But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?

38. Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

39. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been dead four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?

41. So they took away the stone. And Jesus lifted up his eyes, and said, Faither, I thank thee that thou heardest me.

42. And I know that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.

43. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

44. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him.

SILENT PRAYER: *I am no longer in bondage to the thought of the reality and importance of matter. I am alive in Christ.*

Every thought of man takes up its abode in his consciousness in association with other thoughts of like character, and, combined, they make a colony. This colony of thoughts finally externalize themselves in cells, nerves, muscles, blood, bones, etc. This is the way the organism is built up. The *I Am* is not always present in all parts at all times, but works at certain points to carry forward some idea that is necessary to the rounding out of the whole man. Hence we are told in today's lesson that Jesus was at Bethabara, which means *house of confidence.* He was affirming *confidence* in himself, his ability and dominion. This is a treatment we need to give ourselves daily in order to meet and overcome the weak spots in our character when they come to the surface.

Lazarus is the ruling thought in the intellect—the name means *court of God.* At its center it is good—we could not draw to ourselves the potentialities of Being without this accumulative faculty, but its fault is in piling up thoughts and things on the material plane. Jesus loves this

young man, but groans in spirit and weeps over his sense sleep and entombment in matter.

When man lets his intellect spend all his energies in money getting, he is sowing the seeds of a long sleep in matter. The human love, Mary, and the natural life, Martha, are sisters in this intellect, and although they, like all women, have faith in the Spirit, they allow themselves to fall under the mortal law thought, and believe in the reality of death. The whole world is under the hypnotism of this material belief, and it is making tombs for thousands every day.

When the intellect thus kills out the spiritual life, and man is buried in his own materiality, the only way out is through the spiritual *I Am*. When softening of the brain, paralysis, and various forms of physical collapse so prevalent among feverish money getters, overtakes the man, then the sisters come to their senses, and call upon the Son of God for help. These are severe experiences, and we should and must learn to avoid them by raising the standard of man's object in life.

The treatment for this sleep in matter is silent asking, then audible commanding. This is the formula given by Jesus, and it is found very effective by Christian healers. Then give perfect freedom—"Loose him, and let him go."

Sunday, January 13

TWO DOMINANT STATES OF CONSCIOUSNESS.—Luke 15:11-24.

11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living.

13. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

15. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:

19. I am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring the fatted calf, and kill it, and let us eat, and make merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

SILENT PRAYER: *It is the Spirit that quickeneth; the flesh profits nothing. I am one with Spirit.*

The two sons are soul consciousness and sense consciousness. Through the soul we are related to the Spirit, and through the sense to the flesh. These are mental states or thought aggregations. All the thoughts of a spiritual character gravitate together and form a state of consciousness that is pervaded by Spirit, and perpetually sustained by the Divine Mind. This is the Spiritual Soul, to whom the Father said, "Son, all mine are thine." The *Human Soul* is the "younger son." This thought aggregation finds its first pleasure in sense avenues. It is the exuberance of youth when every human sense is flooded with life. It draws freely from the One Source, the Father Mind, life, love, substance, power and intelligence. These are the riches of God which are divided between the states of mind. These two souls, or states of thought, are referred to by Paul as the Spirit and the flesh at enmity, one warring against the other. It is not strictly correct to say that this higher plane of thought is the Spirit, but rather that it is the spir-

itual consciousness. The Spirit does not war against anybody or anything.

The mind that revels in pleasures of sense, gradually finds itself centering about the things of which it thinks so much. This is a law of thought action. What you think a great deal about, and like to do, you gradually become attached to, and in due course the attachment becomes so strong that you separate yourself from everything else. The constant thought of man about sense objects and sense pleasures gradually sunders him from the spiritual, and builds up a separate state of existence. This is the journey into the "far country." But being detached in consciousness from the real sources of existence, the sense consciousness gradually uses up its resources, in the lusts of the flesh, and not knowing how to go within and draw from the original fount, there is a "mighty famine in that country, and he began to be in want."

Then there is a still further descent into sense conditions. The sense soul attaches itself to the realm of flesh, and tries to get sustenance out of it. The original text here indicates that he literally *glued himself* to the selfish personality of the flesh consciousness. He fed the swinish nature with the husks of life, and got no soul satisfaction. When we get down into the animal, and try to feed our souls with its mere outer covering of truth (husks), we starve. The human is eliminated until there is no man in it—"and no man gave unto him."

The coming to himself of the Human Soul is the awakening of understanding. Why should the body grow old and lose its life, "perish with hunger," when in the Father's house the hired servants have substance enough?

"I will arise and go to my father." The mind that has been groveling in sense must rise to a higher range of thought and go, or continually send its thought, in spiritual ways. This journey back to Spirit is not completed in a day, but is a gradual step by step traveling, sometimes over rough roads.

"He arose and came to his father." The moment the

thought arises to the contemplation of Spirit, there is a union with the Divine Mind—his father "fell on his neck and kissed him." Confession of sin, is good for the self-centered man. It opens the door to higher things, and mellows the soul. An Eastern proverb is, "Who draws near to me (God) an *inch*, I will draw near him an *ell*, and whoso *walks* to meet me, I will *leap* to meet him."

When we make the unity between the outer sense and the inner Spirit there is great rejoicing, and the outer is flooded with vitality (robe), unending power is put into his hand (ring), and his understanding (feet) clothed upon. The "fatted calf" is the richness of strength always awaiting the needy soul. When all these relations have been established between the within and the without there is rejoicing. The dead man of sense is made alive in the consciousness of Spirit—the lost is found. "And they began to be merry."

Sunday, January 20

ACTIVITY AND INCREASE—John 6:1-14.

1. After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias.

2. And a great multitude followed him, because they beheld the signs which he did on them that were sick.

3. And Jesus went up into the mountain, and there he sat with his disciples.

4. Now the passover, the feast of the Jews, was at hand.

5. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat?

6. And this he said to prove him: for he himself knew what he would do.

7. Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him.

9. There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?

10. Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.

12. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.

13. So they gathered them up, and filled twleve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

14. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

SILENT PRAYER: *The activity and energy of Spirit vitalizes and feeds my soul and body.*

Scripture as mere history is not profitable to the overcoming metaphysician; what he looks for is practical instruction in mind operation. The lesson today treats of the feeding of the five thousand by Jesus, with a few loaves and fishes. If it took place as stated, it was a marvelous demonstration of an unknown law of food multiplication. If it was done by a man at a certain time, it may be done by other men under like conditions. History, because it is not profitable to the practical demonstrator, tells us nothing of these conditions. When we look deeper than the mere historical recital we find that there is a veiled meaning, which may be understood by one who is familiar with the operations of his own mind.

All outward conditions are the result of ideas that have first appeared in mind. The organs of the body are bundles of ideas which have organized themselves about a working center. They have their positive pole in mind, and it is there that we should look for the means to move or regulate them. All people and things that we see around us were first evolved in miniature in mind. So all movements of things and their relation one to another have their impetus in mind. Then if a man at any time multiplied loaves and fishes so as to feed a multitude, the ability to do so rests with all men who have made the necessary connection between the working idea and its outward expression. This can be developed by those who are willing to com-

mence in a primary way and gradually work up to the larger consummation.

In the lesson Jesus represents the *I Am* identity in everyone. Galilee means *action*, which is the first step in every demonstration. Don't expect results unless you act with promptness and order (Tiberias). The "great multitude" is composed of your own hungry thoughts. They want the influx into your consciousness of the Truths of the Spirit. Man does not live by bread alone, but by every word proceeding out of the mouth of God. You go up into "a mountain"—state of spiritual realization—and there rest with your disciples (faculties). You are then near a consciousness of Divine Ideas (Jews) and their fullness of supply (feast).

When you have, through affirmations of Truth, lifted yourself into this place of Divine Possibility you perceive that it must be made manifest through the exercise of a certain faculty or disciple—Philip, power of the Word. This faculty does not know its real power. It has been exercised only in counting "pennies' worth" and "loaves of bread" and has no knowledge beyond the realm of symbols. Then the realization of your strength (Andrew) speaks up and he sees a small way into the demonstration. But you know that even a slight perception of the Universal Substance (bread) and the Idea of Increase (fishes—fecundity) put together with the Power of the Word, and the Strength of Faith (Andrew, brother to Peter) will increase until all are filled. After you have spoken these words there will be left in the consciousness a fullness and completeness (twelve baskets), a rounded out satisfaction which you could never have gotten from any outward source.

Surely this is that Prophet (promise of God), which should come into my world.

Still, still with thee when purple morning breaketh,
When the bird waketh and the shadows flee
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness I am with thee.

—*H. B. Stowe.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

December 20, 1917 to January 20, 1918
Held daily at 9 p. m.

My Christ Consciousness is Restored and with the Heavenly Host I praise God for Peace, Harmony and Health.

PROSPERITY THOUGHT

December 20, 1917 to January 20, 1918
Held daily at 12 m.

I Am Thankful for the Realization of the Inner Riches.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from December 16th, 1917, to January 16th, 1918:

December 16th to January 1st—Luke 2:10-11: "Behold, I bring you good tidings of great joy which shall be to all the people; for there is born to you this day a Savior, who is Christ the Lord."

January 1st to January 16th—John 3:33, 35-36: "He that hath received his witness hath set his seal to this, that God is true. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

The teeth represent the power of mind to analyze ideas. Analyzation in mind is mastication in body. The whole race, through loss of substance in sexual waste, has devitalized the organism and the teeth suffer in consequence.

There is no reason why the pure Substance, Life and Intelligence of Spirit cannot be built into your teeth, and so restore them to their original wholeness and perfection, but it will take faithful, persistent application on your part.

Many have obtained good results with the teeth, but have found that the entire organism must be built up and the Life and Substance, which is Spirit, must be realized and established in every part. Some people let the teeth go until such time as they can restore them through the Spirit, thinking this is the only right way to do. Others go to a dentist and let him keep them in cleanliness and repair

until they feel they can demonstrate satisfactorily through the Truth. All give them more or less prayerful and spiritual attention, and demonstrate accordingly. You must do according to your faith and inner wisdom. We have had some good results in helping different ones, who have asked our prayers, to realize substance in their teeth.

A good thought to hold for rebuilding teeth is: "I am Spirit, and I do not believe in decay. No mortal thought of decay can work in my teeth. They are now in the perfection of the Christ Mind, and the pure *substance* of Spirit makes them sound and whole."

* * * * * *

"Heaven is not gained by a single bound," but "precept upon precept, line upon line, here a little and there a little," adds to the growth and development of the soul.

There are many people who, if they could get the Truth all in a lump with no special seeking or working on their part, would gladly accept it.

But there is law and order in all things in God's Universe, and there is a law and order of growth for man. Only by being awakened to his Divine possibilities and Sonship, and then faithfully putting into practice that which is given him, and earnestly seeking for more enlightenment, will man attain the good which is his Divine birthright.

If one disregards the *laws* of Being and selfishly seeks the good without learning the law and conforming to it, sooner or later he becomes involved in destructive forces instead of the healing, harmonizing, illuminating, prospering power of the Spirit which follows the unselfish use of the laws governing Being. Please read the booklet, "Words of Truth."

* * * * * *

Everything in the visible world is the outpicturing of ideas, and everything that we desire must be reduced to its primal ideas. For instance, if it is money that is needed, we enter into the realization of the omnipresence of substance, plenty, abundance, success and opulence, and speak the constructive word which brings about the visibility of the

thing desired. To pray for money, without a consciousness of the ideas involved, is to "pray amiss."

Money is the symbol of the inner substance of Spirit, and one can so train his mind as to see money always active as an expression of loving service between man and man. As you love and bless your visible symbol of substance, you will increase and multiply your inner riches, which, in turn, will react into your external affairs, and you will find yourself not with a "few dollars," but with an abundance of dollars. Then as you open your mind to the free flowing ideas of *spiritual reality*, you will get the greater vision of God's world and bring into expression its many blessings.

* * * * * *

The "terrible dreams" that you mention in your letter, indicate the state of your own consciousness. They do not refer to anything in the outer, but to the needs of your own mind, heart and body. Your subconscious fears, the inharmonies in your consciousness, and lack of peace, order, etc., are shown in your dreams and when they (the inharmonies in mind) are remedied, you will cease having the dreams. In interpreting every dream, vision or anything you may see in mind, look back of the appearance or form to the idea for which it stands, and in this way get its true meaning and lesson.

* * * * * *

The foundation of all vitality and energy is Life, and Life, in its true essence, is spiritual. It is through the generative organs and functions in men and women that this great boundless, limitless, omnipresent Life, which is God, comes into expression and manifestation in the body. In his ignorance, man has for ages, through sex-sensation and generation, dissipated this Life instead of using it for the upbuilding and spiritualizing of his body. In thus robbing his system of the needed vitality and energy, he has depleted his whole organism and the result has been weakness, disease, inharmony and finally death—the dissolution of spirit, soul and body.

Through child-bearing, along with the sex-life, your

body has been seemingly depleted more quickly than that of your husband, hence the cessation of "passion" in you. Because of the suffering of child-bearing, women as a rule, more naturally take up with higher and purer ways of living.

It is not the will of the Lord that the pure, spiritual Life, which he gave us in unlimited abundance, should be corrupted and misused by man. What you need is a greater consciousness of vitality, which is life, and then an understanding of how to conserve it and build up your body-temple in the truth and beauty of holiness (wholeness). Study carefully the booklets, "Regeneration the Way to Redemption," and "Life and Sex," and you will get a clearer understanding of conservation.

* * * * * *

If it is wrong to kill animals, would not the insects on trees destroy the fruit? Why would it be wrong to kill grasshoppers if they should destroy all the grain? or rats that cause so much damage?

All vermin and pests of every kind come from wrong thoughts and expressions of life in and by man. God is Life and all life springs from the perfect Life Idea. Man brings the life of God into manifestation through his thoughts, words and acts. If these are in harmony with the Divine Law only right expressions of life will be the result. Through ignorance and ignorant thinking, man has worked out of divine order and harmony with the great Life Principle, and has brought about the different manifestations of life that prey upon and torment him today.

When man learns to utilize and express the fullness of life aright, in thought, word and act—conforming to the Law of Being—all error manifestations of life will disappear. Many persons are now becoming awakened to the Truth, and are speaking the Word of Love and Order to mice, bugs, ants and other pests, causing them to disappear from their homes and environment. Everything will take its proper place in the great Divine Economy, when man recognizes the order and fitness of things. When we return

to the Lord and do according to his will, the promise given in Mal. 3:11, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts," shall be fulfilled unto us, and whatsoever we do shall prosper.

* * * * * *

How can a soldier be saved by prayer? Didn't Christ say that whosoever taketh the sword shall perish with the sword?

It is true that we, who have the light of life and love, could not expect God to protect us if we deliberately went into war for the purpose of killing our fellow men. We know the Truth, therefore we are to live it in order to exercise faith in God, which is the very substance of that which we desire.

We find in our work, however, that people do not have to become perfect in understanding and living before they can receive God's blessings of healing, supply, protection, etc. Many are healed and prospered daily through faith in the grace and saving power of God, who do not yet understand or measure fully up to the Divine Law of Life and Prosperity. Good, however, is only temporary, unless one learns to know and do the will of God from the heart, for error thoughts and beliefs that are stored up within will eventually come forth in inharmonies of various kinds.

So with soldiers who are asking for protection. People do not understand how to trust in God effectually for peace, so they are fighting for it. Then why should they not get an idea of *trust* and be protected? God, being omnipresent, meets people where they are, and honors every bit of faith that is put in him. Of course, unless these soldiers learn the Truth and live it, erasing from their minds and hearts and body-consciousness all belief in and thought of error and strife, their protection will be but temporary, and sooner or later they will reap what they have sown.

There are many who write to us for the guidance and

protection of their dear ones in the war, and we pray for their safety, illumination and good.

War is only one of the many forms of inharmony under which people are struggling and groaning for deliverance, and many who would condemn bitterly one who would *kill* a brother man, do not hesitate to *hate* another. According to the doctrine of Jesus Christ, as recorded by John, "he that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."

Man must be redeemed, and the only way this redemption can be accomplished is for the Spirit of Christ to enter man's consciousness, wherever he may be, and lift him up out of error and the consequent strife and inharmony. There is but one unpardonable sin and that is refusing to recognize and be receptive to the Holy Spirit, the only Guide and Teacher and Illuminator of man's consciousness. While in the attitude of resistance one cannot be helped, because he is putting away from him the only source of help.

* * * * * *

If death is the wages of sin, what would become of all the people born every minute, if they were sinless? Why do all animals and plants have to die?

The answer to your question is quite simple, when one understands the law that leads unto life. One of the essentials in attaining eternal life, the perfect unification of spirit, soul and body—all being lifted up out of earthly conditions into the Christ consciousness and thus redeemed—is that generation shall be done away with and regeneration established. Children will cease being born into the world as people learn how to utilize the more abundant life of the Christ in them in bringing into greater and greater expression the God-faculties and powers of their true being.

Your question is very interesting to us, since the majority of persons, we have found, become fearful that if generation should cease that the earth would be depopulated. To the average mind, just being awakened out of the mortal or personal consciousness, it seems easier to conceive

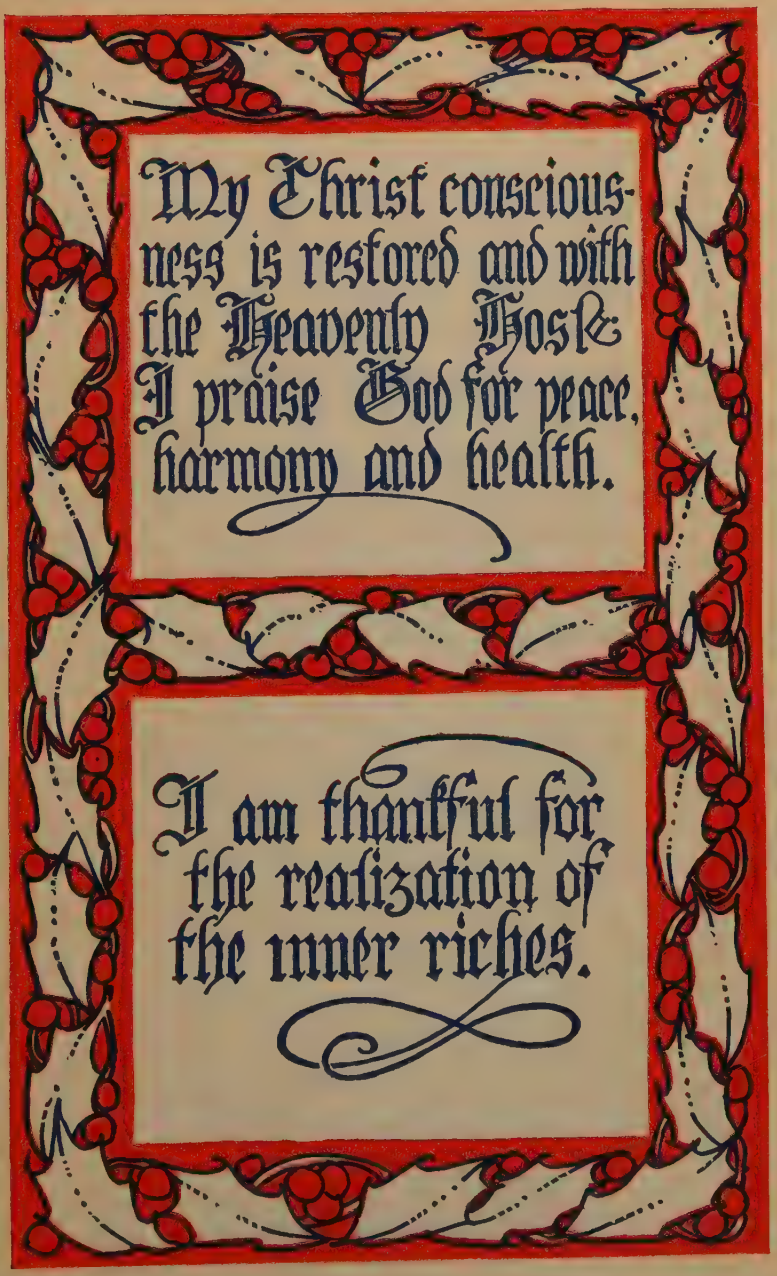
the thought of no more children being born into the world than the idea of living forever in the body.

According to Romans 8:19-23, the entire creation was made subject to sorrow, suffering, decay and death through man, who, in the beginning, was given dominion over all things. With the redemption of the body will come the restitution of the whole earth.

The death of plants is typical of the daily death of the "old man," which extends to the very cells in the body of man, as well as to his thoughts and acts; and the springing forth of new plants of like character to take the place of the dead ones typifies the daily resurrection into newness of life, which is continually taking place in the true overcomer. With Paul we can say, "I die daily; I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20). See also Rom. 6:11.

In the resurrection, according to the words of Jesus Christ, "They neither marry nor are given in marriage, for they are equal unto the angels" (Luke 20:35-36). The booklet, "Attaining Eternal Life," explains more fully the first resurrection which takes place in living people, and saves them from the grave, which is the second death. The first death is being dead in "trespasses and sins," in which state all are in until they awaken to their possibilities as spiritual beings and begin to partake of the omnipresent life of Christ, and keep on living.

Throw off the harness of your daily lives, get from beneath the hammer that beats the life from out your souls. Go to the smiles of our great Mother Earth, and up from them look for the smile of our great Father, God, and the dull thud of your sluggish pulse will bound with new life; and you will see, not flower and sky, not beauty and summer, but the great Immanent Spirit of them all—him in whom you, as they, live, move and have your being.—*J. F. W. Ware.*


My Christ consciousness is restored and with the Heavenly Host I praise God for peace, harmony and health.
I am thankful for the realization of the inner riches.

THE SIGNS THAT FOLLOW

This deparment is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The sweetest gift God gives to us is the consciousness of his beloved Son, the Christ in us, as our Real Self. This Christ contains all the unexpressed capacities of the Father, and when we begin to relate our ideas to the ideas of eternal goodness and purity of this Christ within, we open the door through which the blessings of the Father pour into the consciousness, and out into the body and affairs. The life and resurrection of Jesus picture forth the peace, joy and satisfaction to be attained through allegiance to the one true God in the face of every adverse condition. The triumph of Jesus was never so great as it is today, for under his direction and guidance the whole world is making ready for the coming of the Prince of Peace and his kingdom. Every demonstration we are called upon to make proves our eligibility to the "new earth," and establishes us more fully as a "new creature in Christ Jesus." Now is the time to consecrate ourselves anew to the work of ushering in the kingdom of heaven (harmony) in our minds and affairs. Let us also remember to give the substance of our thought, and its manifestation (gifts), forth in such a manner as to uplift and bless the world in its time of travail. Jesus' mission is to free men from error beliefs, and to reveal to them the Truth of their being. The following extracts from letters received from those accepting the teachings of Jesus, as revealed by the Spirit of Truth, testify to the health, harmony, freedom, prosperity and protection enjoyed by all who unify themselves with their indwelling Lord and seek to express his laws in their daily living.

HEALTH

St. Louis, Mo.—The doctors told me three years ago that nothing could be done for my eyes. The cataracts were nearly over them, but they have disappeared and I see fine. Through reading Unity Magazine my eyes were healed.—*Mrs. P. P.*

Atlanta, Ga.—In early October I was taken with a severe cold in my lungs, affecting the bronchial tubes and lung substance, and the morning I wired for prayers I was considered dangerously ill. That afternoon I felt the healing power of the Holy Spirit come over me, and from that moment my condition changed for the better and I have continued to improve in strength.—*G. R.*

Austin, Texas—I wish to thank Almighty God for the wonderful healing, through faith and prayer, of the little boy for whom we asked your special interest. He is entirely out of danger. On the day we wired you he had had a turn for the worse and was at death's door, but immediately regained consciousness, and since then his recovery has been rapid.—*Mrs. J. M.*

Olean, N. Y.—A year and a half ago I could not think; could not call my husband or children by name, for I could not control my mind enough to place it on one name; and I could not walk. Now, praise God, I am doing all my own work, even washing and ironing.—*Mrs. M. S. V.*

Kalamazoo, Mich.—I am happy to report that my brother, for whom you have been praying, has completely recovered from the kidney trouble and is feeling fine, much to the surprise of his physician and friends who deemed his recovery doubtful.—*B. E. H.*

Lurline, Nevada—The day I wired you little R. was very ill and very weak; hands and feet cold and scarcely any pulse, and I know the nurse thought the end was near. About the time you received the wire the change came. Temperature, pulse and respiration all went to normal, and remained so. The doctor then said he must change his diagnosis, but the nurse said if it was not typhoid fever she never saw any.—*Mrs. J. W. S.*

St. Louis, Mo.—Thank you very much for your prayers for my friend. Her lungs are healed.—*L. P.*

New York, N. Y.—Two days ago I telegraphed you for prayers for fever, cough and excessive night perspiration. Half an hour after the message was sent I did not have a trace of fever, and that night I did not perspire, and was perfectly normal for the first time in a month. My relief

from suffering was tremendous! You will be glad to know that earlier in the fall, when I wrote for prosperity prayers, my salary was increased in a few days. It was a great blessing.—*M. H. S.*

Worcester, Mass—Mrs. B., whom you have been treating for insanity, is much better and wants to go to housekeeping again. Her husband is overjoyed at the change in her, as she appears just as well as she did fifteen years ago.—*Miss G. F. C.*

Vancouver, B. C., Canada—My daughter has recovered from pneumonia, and I thank you for this great help in strengthening my faith.—*Mrs. W. S.*

Santa Cruz, Cal.—I have been wonderfully blessed the past year in being shown how to regain my health and I consider myself well and growing stronger every day through the affirmation of the Living Word. UNITY has shown me the way.—*Mrs. W. A.*

Denver, Colo.—Reading the literature has given me a reasonable and logical view of God and his relation to man. Gradually, as I put Practical Christianity into practice the habit of worry is being replaced by taking a bright and wholesome view of the future, knowing God is my Resource. I wrote for prayers for immediate employment and was answered by a wonderful demonstration of the power of the Word.—*M. L.*

Wheatland, Wyo.—About three weeks ago I wrote you for prayers for my daughter, for a very bad case of hay fever. I am thankful to say that she has not been troubled since receiving your letter. I am sure that it was faith and prayers that healed her.—*Mrs. L. W.*

Cheney, Wash.—I wrote you for prayers for digestive troubles. Although I did not explain at the time, I had been ill for several months, with frequent spells of the most acute agony. Two days after I wrote the trouble was completely gone.—*O. D.*

Birmingham, Ala.—The physician who examines the school children for adenoids has just passed my son as O. K. When you began to pray for him three months ago for adenoids he had had a great deal of serious trouble, culminating in abscesses in both ears. The physician said an operation for adenoids was necessary at once, but I wrote for prayers instead and am so thankful for this blessing. —*Mrs. C. W. H.*

Osawatomie, Kans.—Last week Miss W. called you up for prayers for me. I was suffering with acute bowel

trouble; was not able to draw a long breath, and sitting up was agony. As soon as she called I started to my work and could breathe deeply without pain. I am so much better and I am very happy.—*Miss. N. B.*

Lobo, Texas—Before my letter reached you I was healed, suddenly and entirely, after a month's illness with abscesses in the ear, being entirely deaf. Also had a beautiful home offered me on a ranch, and a little unexpected money given me.—*Mrs. A. W.*

Coupeville, Wash.—Two weeks after I wrote you for prayers I began to improve and every day I am getting stronger. I will soon be able to go back to my work, and I once thought I might always be an invalid on account of heart trouble.—*L. C.*

Tankershine, Cal.—My ears are well. They commenced to get better the next day after I wrote you. I know I was healed through prayer. Your letters and literature are a great help to me.—*Mrs. H. C.*

Readville, Mass.—You may discontinue prayers for my limb is entirely healed. I was trying home remedies, but blood poison set in and I came to a realizing sense that I of myself could do nothing. The moment I let go and said I would write for prayers I began to feel easier, and now, in less than three weeks, am well.—*Mrs. C. I. W.*

Venice, Cal.—I asked your prayers for my eyes and I am writing this letter without the use of glasses. I can also sew and read without glasses. Much good has come into my life since writing you. I have obtained employment and earned the money I needed.—*Mrs. L. E. E.*

Deville, Alberta, Canada—Thank you so much for the treatment. I have a fine baby girl and got along so well. I was not a bit nervous and kept so strong and well.—*Mrs. A. P. D.*

Campont, N. H.—Hardly had my last letter reached you before the pain, swelling and blackness began to disappear from my husband's leg, and his stomach troubles him less. There is a great change in myself and affairs.—*Mrs. J. F. M.*

Indianapolis, Ind.—I wrote asking prayers for a cold, and thank you most heartily, for through God my cold is gone.—*Mrs. S. P.*

Portland, Ore.—I am thankful my stomach is healed and my appetite is improving.—*L. S.*

Lansing, Mich.—Myself and sister have both been much benefited by your prayers. My sister is out of the

hospital and working, after being an invalid for a year. The Lord has also provided a way for me to have my young son with me.—*Mrs. A. S.*

Vaughn, Wash.—I now have a fine, healthy baby boy. During the time of confinement I held this thought: "I am delivered in peace and safety," and I was delivered of my baby as nearly painless as could be. It is impossible for me to express my joy.—*Mrs. C. W.*

Benallen, Kan.—My mother was helped as soon as my letter reached you. She is well and her heart never pains her.—*D. J. H.*

Lebanon, Ind.—I wrote for prayers for my grandmother who was suffering severely with lumbago, and words cannot express our deep appreciation for your great help. —*M. S. A.*

Horry, S. C.—We have prospered wonderfully this year, and realize that the Lord has helped us. Our crop made good without fertilizers, so much so that our neighbors remark about it. We feel that the love of God is above all. —*S. H.*

Chicago, Ill.—When I wrote you for prayers, my sister who lived with me had been an invalid for four years, and we never dared leave her alone as she was irresponsible in many ways. I took it up in the Silence every day, and she has seemingly made more progress than I. She has been healed mentally and is holding a responsible position. Today she told me she advised a coworker, who supported a drunken brother, to write to you, and before the lady received her first letter from you the brother had secured a position and seemed changed all over. Since I have been in Unity I have been healed of a tumor in my left eye that had been there five years, and also healed of one on my right wrist.—*Mrs. C. S. F.*

Chicago, Ill.—I am writing to tell you that God has blessed me. My room is filled, and I am thankful to God for his love, and to you for your prayers.—*M. M. M.*

San Jose, Cal.—I asked you for prayers for prosperity in order to sell my land. I had tried to sell it for the last four years, but as soon as you prayed for me people came to see it, and last week I sold it for more than I had expected to receive.—*Mrs. O. S.*

Bridgeport, Okla.—When I received your literature I was hardly able to do anything, but since I have been reading and praying to God to heal me, I certainly feel a change, being able to do all my work.—*M. S.*

Los Angeles, Cal.—Nothing is ever hopeless if we take it to the Father. My husband had been out of steady work, but through your prayers he has secured just the work he has wanted.—*Mrs. G. S.*

Green Bay, Wis.—I wrote you for prayers for prosperity. At the time I was looking for a house to rent. God has blessed us all. I found such a pleasant house and good surroundings, and my husband has had good work all summer.—*Mrs. C. H. J.*

Portland, Ore.—My husband had been in very poor health and unable to work. I am writing my thanks for his improved health. He has had a position for six months.—*Mrs. T. J. O'D.*

Butte, Mont.—Last spring, when in despair, I wrote you for prosperity prayers, and plenty manifested right away. —*Miss A. K.*

St. Louis, Mo.—I am very glad that I can advise you to discontinue prayers for me, as I am entirely healed of constipation and sore feet.—*Mrs. E. R.*

Woodward, Okla.—An abscess formed on my limb. I had a friend write to you for prayers and in about a week the abscess passed away. I am thankful.—*A. D.*

Houston, Texas—I have read every word of "The 91st Psalm My Insurance Policy." For more than six years I have repeated this psalm at night when I retire. I committed it to memory because it gave to the Christian so much assurance of the great protecting power of God. I shall now read it to my friends with new light. I have been using glasses to read for some time, but recently in reading I did not have to put them on at all, and as I sat feeling so thankful that I could get along without glasses, it came to me that Silent Unity was in prayer for my every need. I am feeling the power and the consciousness of the Christ Wisdom guiding me in all my ways. My mother has had an enlargement of the thyroid gland for years and I have asked God to remove it in the name of Christ. To my great delight her neck is much smaller. This gives me new trust in the healing power of the Divine.—*Mrs. A. E. W.*

Cincinnati, Ohio—It is with a happy heart that I write you of the quick healing of my sister. She was suffering intensely at the time I wrote you for prayers. The improvement was almost immediate, and from then on she grew better hourly. Only those who love and watch beside a bed through the long hours of the night know what Unity means to stricken humanity.—*F. S.*

Denver, Colo.—Our family physician has decidedly recommended that we ask the Unity Society for treatment for my wife, whose ailment he has pronounced cancer of the breast, and stated that "graver cases had been healed by these wonderful people."—*P. J. L.*

San Francisco, Cal.—I wrote you for prayers for my back last week, and now the pain has entirely disappeared. —*E. T. C.*

Dallas, Texas—I wish you could have seen me when I took up Unity, and could see me now. I feel younger and am so happy that I cannot find words to express my joy. I lost the hearing of my left ear when a child and since the Lord has restored me to good health I can hear out of that ear. God is able to do all things.—*Mrs. M. H.*

St. Louis, Mo.—We have great cause for rejoicing and are praising God every day for the healing of my wife of muscular rheumatism, after a year's illness.—*J. C. D. H.*

Ontario, Cal.—I wrote asking prayers for our little grandson, one month old. He did not seem to grow and cried much as if in discomfort. Am glad to write he soon began to improve and has grown steadily ever since.—*Mrs. J. R. H.*

Talladega, Ala.—About three weeks ago I asked prayers for severe and protracted intestinal trouble. I had almost lost hope of ever being well again, but in just a short time I commenced to improve and now am entirely relieved. —*Miss P. C.*

Geneva, Fla.—I asked for prayers for my back—the effects of falling from a horse. My back has been well and strong since a few days after I wrote you.—*E. D. H.*

Kansas City, Mo.—I had been obliged through lack of health and strength to give up the work in which I had been engaged for sixteen years. At this time the Spirit led me to know about Unity, and in an old copy of Unity Magazine I found this statement: "I am energy. I am strength and power. I am filled with Omnipresent Life and the vitality of God permeates every fiber of my being. I am well and whole in every part, and the grace and poise of the Lord Jesus enfold me." This was just what I needed and I straightway began declaring the Word for myself. I affirmed it the first thing in the morning, many times during the day, and the last thing at night. I was then obliged to climb a steep hill three times a day. I declared the Word all the way up the hill, which gradually seemed less steep, until one day the friend with whom I was living, said when

I entered the house, "You certainly are making a demonstration of health and strength. You no longer drop into a chair seemingly exhausted as soon as you come in. You do not even seem the least bit tired." This was only the beginning of proving the power of the Word to meet my daily needs in both health and prosperity.—*E. B.*

Dallas, Texas—I wrote you a few months ago for my husband's health, and he was instantly healed of an appearance of appendicitis.—*Mrs. J. R. J.*

Grand Rapids, Mich.—It was in January last that I was taken with rheumatism and wrote you for prayers. After a month I began to feel better, and last August I found myself whole and free, through prayer alone.—*Mrs. I. A. B.*

Santa Fe, Mexico—I praise God and your prayers for my wonderful relief from mineral poisoning, as I had been given up by the doctors. By the time our letter had reached you from Alaska, we had sold our boat, house and goods for more than we expected.—*Mrs. R. A. C.*

PROSPERITY

Washington, D. C.—I express my appreciation of the prosperity prayers you have been giving myself and wife in our business. There has been a steady, constant and hopeful growth during the past month. Our business requires the securing and holding of customers, and the latter is truly phenomenal, as we rarely lose one.—*R. B. McC.*

Mountain View, Mo.—I am realizing what true prosperity is since receiving the little bank. Each week there were means to get all we needed from the merchants, though sometimes we would wonder what we would have to sell. We are farmers and I have such an abundance of vegetables and fruits. Your prosperity teachings have opened the eyes of my understanding to God's wonderful bounty.—*Mrs. E. L. S.*

San Francisco, Cal.—I wrote you requesting prayers for prosperity. From my soul I thank you for the Word spoken. I have been prospered and blessed, the measure being full to overflowing.—*H. S.*

Birmingham, Ala.—I have written you a number of times in regard to prayers for prosperity, and I know you have been faithful, for the results have been wonderful. I was offered a position as stenographer at a good salary. My husband has prospects of obtaining another good position, and the work is more to his taste than what he is

doing. I constantly affirm, "I am willing that the Word shall do a perfect work in my mind, body and affairs," and everything is looking bright, and we are on the highway to real success.—*Mrs. R. S. F.*

Flint, Mich.—Unity Magazine was placed in my hands by a friend, and since writing you for prosperity prayers my husband has had wonderful success in business. —*Mrs. J. L.*

San Rafael, Cal.—I am glad to acknowledge the good which has poured into my home since the Prosperity Bank came. Many little blessings have come day by day. I am letting go of dark thoughts about rainy days, and meet each day with the thought of abundance for the day and a blessing for tomorrow. When the new day comes it has already been stored with blessings and abundance. I have held the thought that my little boy is God's perfect child and the abscess in his ear has gone.—*Mrs. A. L.*

Denver, Colo.—Three weeks ago I sold my store without any external effort. I just held to the Prosperity Word.—*F. F.*

Newport, Ky.—I have been working since May, and am very thankful to receive this position, after being out of work for over a year on account of a nervous breakdown. I feel fine now.—*S. M.*

Choutran, Okla.—When I began to write you I owed considerable money. I have paid it all off and owe no man anything but love. I am a child of the King, and all that the Father hath is mine.—*A. B. L.*

Racine, Wis.—My husband had worked in the same place fourteen years, and after I wrote you and began to hold the prosperity thought he was offered another position with better chances of advancement. He made a change and all looks bright for him. It is because of your prayers, I know.—*Mrs. N. G. W.*

Hammond, La.—I am so glad and thankful that my son has found such good employment.—*Mrs. L. B. S.*

Cincinnati, Ohio—Your prayers for prosperity brought me a present of $30.00, the first money I have had in many years which I had not earned through work. It came unsought and unexpected.—*O. M. M.*

Albion, N. Y.—We have had wonderful results from our Prosperity Bank. Our wheat thrashed forty-three and one-half bushels per acre and oats seventy-two. Most wheat was 20 and 25 bushels. I also wrote for prayers for rain. It had not rained for several weeks, but the very next

day it started to rain, and we had an abundant rainfall. We also picked more peaches from our three-year-old orchard than most trees four and five years old bear. Our orchard is a wonder. People came to see it, and said it looked like a magic wand had passed over it since we have had it.—*Mrs. T. D.*

Buffalo, N. Y.—Your prayers for prosperity have been realized. The second day after I wrote my older daughter was given work, and the same evening the younger daughter came home saying she would have her salary raised the first of the month, but when she received her pay it had been raised for two weeks back. We also obtained roomers at once. We are very thankful to God.—*Mrs. A. Y.*

Lyndonville, N. Y.—I wish you could know in detail the many, many ways in which we have been prospered, especially during the past ten weeks. I rejoice that through Unity I have found God. My life is broader and I am learning to find the Christ within. I wish to mention one demonstration, that of realizing over $1,500 on a little more than an acre of asters, and how it did help to pay off some indebtedness!—*Mrs. R. H. W.*

Bedford Hills, N. Y.—Several months ago I pictured to myself the kind of work, social life, etc., I wanted. When it came to money I thought of forty dollars a month, but after a few days changed it to fifty. I pictured it and spoke it aloud, and then let go, putting my mind on other things. Previous to coming to this position, which is what I pictured, I was told I would receive forty dollars a month and maintenance. You can appreciate how happy I was when I was informed later that I was to receive fifty dollars a month and maintenance. My picture has come true, even to the detail of using and enjoying my electric iron!—*Miss G. C. M.*

Waterloo, Iowa—I am being greatly benefited through your prayers for prosperity and understanding. I have had a better business than in previous years, and do not advertise, because I know that the Father takes care of my business. I have a better understanding of all that I do.—*W. J. V.*

Santa Monica, Cal.—The evening I wrote you for prayers for prosperity I had a call for work, and was so pleased. Since then I have been successful in everything I undertake. My health is so much better, and I am free from worry, for which I thank God and Unity.—*E. E. F.*

Washington, D. C.—I am so glad and happy that I have been blessed with plenty of work, and my husband and I have experienced the greatest change since writing for prayers. My husband's health and disposition are so much better, and he has a better place to work, which pays him more.—*Mrs. G. L. S.*

Saugus, Mass.—I thank you for your prayers for health, for I have not been so well for years. My husband's business is better and we are paying our bills very quickly now.—*Mrs. W. E. L.*

Leavenworth, Kan.—I am praising God today for his goodness and the help I have received through you. Since being in touch with you I have bought a home.—*M. E. F.*

Rochester, N. Y.—Your prayers for prosperity brought me a very generous check, which has enabled me to do many needed things.—*Mrs. C. E. Y.*

West Somerville, Mass.—Since writing you I have secured a position which I believe will prove to be a good one, and I am offered another one today. I know it was through your prayers that I have been blessed, and am surely grateful.—*E. E. A.*

Norfolk, Va.—I wrote for prayers for prosperity for Mr. W. some time ago, and they were answered in a most wonderful manner. He now realizes success to a degree never before attained.—*Mrs. G. S. B.*

Chicago, Ill.—I am indeed thankful for what the Unity prayers have done for me. My business has increased 40 per cent and I am getting along fine.—*J. L. D.*

Alexandria, La.—I know that through your prayers the Lord has surely helped me, and caused me to be prosperous.—*Mrs. N. B.*

Fond du Lac, Wis.—My husband has secured a good position, and we have a chance to rent our farm until sold. Greatest of all, my husband is praying for himself, and every day trying to come nearer to God.—*N. R.*

Akron, Ohio—I wrote for prayers for prosperity, and want to thank you for the help I have received. I have a position offered me with more money than I thought was possible to get, and other things look brighter than they did. —*Mrs. B. D.*

Toledo, Ohio—I want to thank you for your wonderful aid in getting a good position for me in this city, where I am a total stranger. I know my success is all due to prayer.—*C. S. J.*

PROTECTION

Olney Springs, Colo.—An electric storm was raging and I was alone on my homestead. I retired at 9 p. m. and at 10 p. m. my house was struck by lightning, but not fired. It struck the cone, ran down the middle timber, throwing splinters and wall paper all over the room and my bed. The largest piece, three feet long, was split from the timber two feet from my pillow, and thrown across the room leaving splinters and wall paper in my hair, and I did not feel any effect of the lightning. Nothing but the power of God could have saved my life and house. My door-key was broken and thrown from the lock, and the door was not injured, not even the glass broken. My umbrella was standing behind the door, the handle was split lengthwise and one piece thrown to the center of the room and the clothing that hung over it was not fired. God takes care of his children, if we trust him. Before I retired I read the 91st Psalm and repeated from Unity Magazine, October, 1916, page 343, "Divine Love, thou art watching over me while I sleep and keeping my life at one with thee. Thou art surrounding me with every care and protection while I rest in peace." I then retired with no more fear than if the moon had been shining. I praise and thank God for my life, for I owe it to his protecting care, always.—*S. A. B.*

Mildred, Mont.—I have received three copies of Unity Magazine, and have no idea who subscribed for me, but I thank God for them, as they were the means of saving my little three-year-old son's life. I was driving with him yesterday and stopped to open a gate, when the horses became frightened and ran away. Instantly I repeated, "God will save him," and prayed all the way as I ran after them. They ran up a winding hill and down another and did not tip the buggy over, which is marvelous, as this is very rough country. Suddenly one of the horses fell for no apparent reason, and the other stopped perfectly still. My child did not have a scratch and did not appear frightened.—*Mrs. L. M. B.*

Los Angeles, Cal.—Yesterday, while making jelly, a kettle full of bubbling, boiling juice was upset and deluged me. I affirmed God's power and went about clearing it up. Then I turned my attention to myself and found only a slight redness on my feet and not a trace on my arm. Today I am wearing my shoes without discomfort. I did not stop work one minute and everyone considers it marvelous. I know God is all-powerful, and whatsoever we ask we shall receive.—*Mrs. J. E. C.*

London, S. W., Surrey—I wrote you in my last letter how my youngest son was saved at sea, and yesterday he wrote that he intended to return, but God held him back, and the boat he was to go on was also mined. God always answers at the moment he is called upon.—*Mrs. A. S.*

Dayton, Ohio—I requested your prayers for my son, and he has been honorably discharged. God in his wisdom has restored him to me.—*Mrs. L. C. O.*

Detroit, Mich.—I wrote for prayers, as my son's automobile had been taken. I thank you for your coöperation, for the machine has been returned and we are all praising the Lord for such a wonderful answer; not only for the return of the machine, but for the spiritual lessons we have learned by being faithful, and knowing that if we ask believing we shall receive.—*Mrs. S. E. B.*

FREEDOM

Long Beach, Cal.—My son was a user of tobacco, but since he has taken up the study of your teachings he has given it up entirely, and has also nearly cured himself of asthma. His life and habits are entirely changed.—*Mrs. F. M. W.*

Crupeville, Wash.—I had been annoyed with little black ants in my pantry. One day in my haste I set a cake in the pantry and when I went to serve it, it was black with the ants. The thought came to me that they were not made to bother me, and I said, "Oh, Lord! send them back where they came from," and did not think much about it until two or three days later, when I discovered that every one was gone. I have never seen any in the pantry to this day.—*Mrs. E. E. P.*

Milwaukee, Wis.—The girl for whom I asked your prayers has been healed of the morphine habit. She is now with me, works every day, is well and happy and says she has no desire to use the drug nor smoke cigarettes. Praise God for his love and goodness.—*L. M.*

Merritt, B. C.—I am so thankful to be free from the smoke habit after twenty years duration. After asking your prayers, one day when by the river I pulled out my pipe, and instead of putting it in my mouth I threw the whole outfit in the river. There is no wish for its return and I am a better man.—*J. S. M.*

Monticello, Fla.—This morning I heard a commotion in a blacksmith's shop and went to see what it was, and a dear old mule was afraid to have his feet shod. I went out

and told the blacksmith that the mule was like a child, and if he would be gentle I would help and all would be well. He said I meant well, but that would not go with a mule. I began to declare the Truth. I declared that there was no fear with the mule; that God was omnipresent, and that "perfect love casteth out fear;" I declared that God was with the blacksmith and all the men. And, would you believe it, the mule stood still and the most wonderful harmony prevailed!—*M. E.*

Abingdon, Ill.—I wrote for prayers that my brother be able to overcome the drink habit. I followed your instructions and he is home and is all right now.—*E. V.*

Mt. Sterling, Ky.—It used to be that the more I thought on God the more inharmony I felt, until I found that I was looking for a far-off spiritual perfection, not understanding that the Kingdom of Heaven is within me. My first demonstration was in relieving a horse of a rock which became fast in his foot. I was driving and started to get out when the thought came, "God is more powerful than I," and at once the rock dropped out. Another time I was driving up a very steep hill, which was covered with ice. The horse fell and began to slip backwards. The thought came that I was helpless, when my Divine Self said, "God is sufficient to deliver thee." The horse regained his footing and we went safely on our way. Last spring when I wrote you I began to pray for a home. In two weeks we were able to secure a farm of our own, money being offered us without interest. Universal Good supplies all. My little son who was threatened with typhoid was pronounced out of danger about the time my letter reached you.—*Mrs. T. W. A.*

Santa Monica, Cal.—I am feeling like a new man since studying your teaching. It has been a trial to give up smoking, but I have conquered the habit.—*J. K.*

Clinton, Ky.—I do not give way to bad feelings like I used to, and I received a discharge from service in the war.—*V. B.*

Lower Rochester, Nev.—You may discontinue prayers for me. The desire for tobacco is gone.—*A. P. R.*

Baltimore, Md.—When I wrote you for prayers conditions were in an awful state. Since then a great transformation has taken place. My husband has stopped drinking, and has ambition to work. Since I have had the Prosperity Bank in the house we have been more prosperous.—*Mrs. M. W.*

Grand Rapids, Mich.—"Loose Him and Let Him

Go," has been read many times, and I am happy to say that my husband has not touched a drop of liquor since July, and seems very happy.—*Mrs. M. D. A.*

Lyons, Ia.—My husband has ceased touching liquor, and has accepted a position.—*Mrs. L. C. B.*

"BE YE TRANSFORMED"

Miami, Fla.—I can see and feel the help I am getting from you every day. I am able to control my nerves more; also to make my manner more pleasing, and I can hardly believe now that there was a time not long ago when I never laughed. Have not had a doctor for over a year, and before my doctor bill amounted to hundreds of dollars.—*H. C.*

Los Angeles, Cal.—I wrote you for prayers that harmony be restored in my family. The day I received your letter I also received one from my father. Truly the love of God is a wonderful power to overcome all discord. For a long time my body seemed weak, but now I am constantly affirming that "there is but one body, the Lord's body," and realizing that the Lord's body is strong, pure, holy, beautiful, etc. The Spirit of Truth has been leading me into all Truth, and with praise, thanksgiving and gladness I realize that it is not I but the Father within me, he doeth the works.—*Mrs. F. P.*

Medford Hillside, Mass.—My husband had what is termed aphasia—had not been home for a week. I prayed continuously that he be drawn towards me. I had searched quietly for him, but to no avail. I was near despair and sat wondering if God really heard my prayers, when your letter came, just when I needed it most. A few days later the telephone rang and it was my husband, saying he remembered the number but did not know who lived here and felt impressed to call. I got him home and nursed him to a normal condition, and now he is working every day and doing better than he ever did. Two years ago I began reading your literature, and many changes have come to us. We were living in one room. Mr. H. was drinking heavily and I was trying to keep up appearances and telling myself that I had better leave him, etc. Now I have my own home, my husband does not drink, but is spiritual in thinking and living, we are paying our bills fast and complete harmony reigns in our home. We have arranged our diet according to the Higher Law, and are so happy.—*Mrs. W. G. H.*

PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) Tenth and Tracy Avenue (Unity Building), Kansas City, Mo.

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TERMS OF SUBSCRIPTION

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ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the *Unity Magazine* wapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. *Unity Magazine* is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the change of address at an early date.

Would you care to have us send you six assorted recent issues of *Unity Magazine?* The only charge made for the valuable reading is for the expense of mailing them, which is ten cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice. If you want the six magazines, send a dime (or ten cents in stamps) and we will mail you an assortment.

UNITY 6 PER CENT BONDS

Friends and members of the Unity Society are invited to take a few more of the six per cent bonds we are issuing to help pay for the new building.

Semiannual interest coupons are attached to these bonds. They run from one to five years, according to the desire of the purchaser. We ask the privilege of paying them off before maturity, as we gradually liquidate the loan.

Address all communications to Unity School of Christianity (Business Department), Tenth and Tracy Ave., Kansas City, Mo.

THE SILENT SEVENTY

Some of our readers are not familiar with the Silent Seventy, so we take this occasion to call your attention to this department and invite you to join us in spreading the Gospel of Truth.

This is the branch of Unity organized for the special purpose of distributing free literature; its members receive pamphlets and sample copies of our magazines, free of charge, and distribute them, there being no financial obligation in connection with membership.

Readers of Unity Magazine are always eager to pass on the good word, and the Silent Seventy Department takes care of requests for free literature for this purpose.

This Society (the Silent Seventy) is founded upon the incidents related in the tenth chapter of Luke, where "seventy others" were sent forth to teach and heal. There are now several thousand members, numbered in bands of seventy. We are daily receiving enthusiastic letters testifying to the benefits derived from this literature—benefits which include both giver and receiver.

The Secretary of this department is glad to answer all questions regarding the work, and upon request will send a bulletin describing the department in detail.

Address, Secretary, SILENT SEVENTY, Unity School of Christianity, Kansas City, Mo.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Astræa Morgan, 52 West Ninth Street, New York, N. Y.

Florence A. Sullenberg, 402-403 Central Building, Portland, Oregon.

Miss Alice Dunton, 911 Tugger St., Montreal, Canada.

Mrs. J. F. Wilson, 1345 Morrison St., Madison, Wisconsin.

Mrs. Chas Keitchen, 1019 S. Chestnut St., Philadelphia, Pa.

Mrs. Chas M. Johnson, 159 N. Franklin St., Wilkes Barre, Pa.

Miss Timmerman, 101 E. Main St., Marshall, Mich.

Mrs. S. A. Berger, 114 S. Prospect St., Colorado Springs, Colo.

Mrs. C. A. Poole, 237 J St., San Bernardino, Cal.

Mrs. Mamie E. B. Davis, 32 S 13th St., Richmond, Indiana.

Sophie Todd, 1106 Perkins Ave., Burlington, Iowa.

Mrs. Nannie Highnote, 2117 28th St., Galveston, Texas, Phone, 5788.

Katherine Henries, 70 Valentine St., Mount Vernon, New York.

M. M. Rozen, Flagstaff, Ariz.

Mrs. C. W. Fowler, Sparks, Nev.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of December to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in January Unity Magazine:

CLASS THOUGHT

January 20, 1918 to February 20, 1918

Held daily at 9 p. m.

The old Thoughts are as Waters that are Passed Away and I Am a New Creature in Christ Jesus.

PROSPERITY THOUGHT

January 20, 1918 to February 20, 1918

Held daily at 12 m.

I Am Renewed in My Consciousness of the Christ Riches.

THE OXFORD INDIA PAPER EDITION

The new Oxford Bible can also be supplied in the India paper edition. India paper has made a revolution in the art of printing. It is very thin; the Bible here mentioned weighs only 23 ounces, being 1⅛ inches thick. The binding is Keratol.

No other paper has yet been made that can approach the India for its wonderful opacity, great toughness and softness, and its agreeable tone, nor for the ease with which the pages can be turned. A distinguishing characteristic of the Oxford India paper is that the impression on one side does not show through when the other side is being read.

The Oxford Bible of the India Paper Edition is offered only with a year's subscription to UNITY Magazine or *Weekly Unity* for $5.00, sent postpaid.

CORRESPONDENCE SCHOOL

Charlestown, Mass.—My life is one continual praise for the things which have been manifested in my experience. The points of this lesson have been deep and have not been easy of accomplishment. When the Spirit began to quicken me and show me what I had to overcome, a busy and strenuous day commenced and it has been a hard fight. I have been faithful to the teachings, however, and am seeing results in my own life and affairs which are encouraging.—*A. W.*

Kingsdown, Kan.—I get new ideas every time I read the lesson and leaflets. Sometimes the explanation of a passage of Scripture that I have not understood comes to me, though seemingly with no connection whatever to the subject I am reading. I have greatly improved since taking up this study. Old diseases are disappearing and I have lost the old sense of anxiety and worry, and expect soon to be in perfect health. May the blessings of the Lord be upon you, is my sincere prayer.—*Mrs. M. F. P.*

Gloucester, Mass.—I thank you very much for your kindness in sending such helpful advice for my guidance. Since using your valuable lessons I have come to see that prayer does not change conditions always, but it places us in the right relation to them, ofttimes by giving us the wisdom to change our point of view concerning them. Enclosed are the answers to Lesson Six, a beautiful lesson, containing the highest ideal for man's demonstration.—*M. A. L.*

Nampa, Idaho—I want to thank you for this lesson on "Overcoming." It has been the most far-reaching in its effect in my life of any of the lessons so far. It came at just the right moment. All of my study for about ten years seems to have been only a preparation, and ideas were greatly confused. This lesson has been setting me square with the Universe, and now I know what I am doing.—*M. H.*

Our readers will be interested to know that the new cloth editions of "Christian Healing," "Lessons in Truth" and "Miscellaneous Writings" have been bound exactly alike. Each is covered in a rich, dark blue cloth, and when all three are together, being the same size and color, they form a handsome Unity library. All of our future cloth bound books will appear in this uniformity of binding.

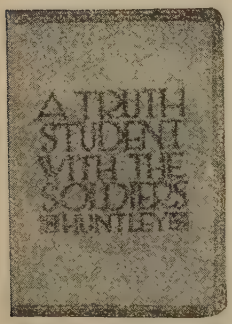
WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.
Oakland—California College of Divine Science, 727 W. 14th St.; Jessie J. Knox, 5453 Manila Ave.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1609 G St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.; Metaphysical Headquarters and Library, 126 Post St.; Mission Unity Center, 2476 Mission St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Pueblo—Lydia Keeling, 108 W. 10th St.
D. C., Washington—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Home of Truth, 1899 Wyoming Ave., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society, 707 Schiller Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Maine, Portland—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Mich., Detroit—The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
N. Y., Brooklyn—Center of Practical Christianity, 116 Cooper St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1133 Broadway; Unity Society of Practical Christianity, 28 W. 72d St.; New Thought Publishers, 110 W. 34th St.
Ohio, Cincinnati—New Thought Temple, 927 Union Central Life Insurance Bldg.
Dayton—W. V. Nicum, 501 Conover Bldg.
Pa., Philadelphia—Unity Center, rooms 329-330 Presser Bldg. Annex, 1713 Sansom St.
Ore., Portland—New Thought Library, 335½ Main St.; The Metaphysical Book Shop, 605 Corbett Bldg.; New Thought Temple of Truth, 516 Eilers Bldg.
Wash., Seattle—S. Louise Foulkes, 209 The Normandie; Unity Center, 4008 Arcade Bldg.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College Street; Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—"Ye Olde Book Shop," 253 Notre Dame Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.
Scotland, Edinburgh—School of the Indwelling Christ, 50 Comiston Drive.
Sydney, N. S. Wales—The Truth Center, I. O. O. F. Temple, Elizabeth Street.

A TRUTH STUDENT WITH THE SOLDIERS

Trench Edition of a New Book

by MABEL HUNTLEY

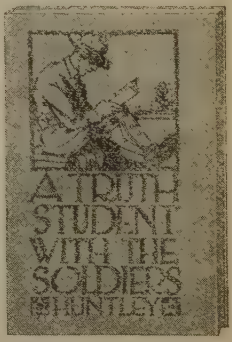


The author of this book was in Europe at the outbreak of this world war, surrounded by tumult and disaster. In the midst of millions of terrified people she proved the power of God in most practical ways. Her experiences are related in this book.

The Trench edition of "A Truth Student with the Soldiers" is almost an "indestructible book." Within the covers of Khaki binding, in which no glue has been used, the book is found printed on a heavy bond paper which will be little affected by water. Having withstood the practical test of being soaked in water, we know the soldier boys will find the book very serviceable.

This little book has been designed to fit conveniently in the soldier's pocket. In a khaki binding that is in keeping with military trappings, this book sells for $1.00.

Another edition of this book has been printed on eggshell book paper and bound in a paper cover. This edition is not waterproof. Price, 50 cents a copy.



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A limited number of our two standard textbooks, "Christian Healing" and "Lessons in Truth" have been bound expressly for the soldier boys. This special edition has been printed on a very thin bond paper so the books would be light in weight and small enough to fit in a soldiers pocket. The type, however, is large and easy to read.

The binding is the same as the trench edition of "A Truth Student with the Soldiers." No glue or paste will be found in the cover. The durable binding is practical and serviceable for the rough handling which the books are destined to meet. When ordering this binding do not confuse it with the various other editions. We shall call it "Trench Edition." Price for "Christian Healing, $1.50; "Lessons in Truth," $1.50.

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"The Principles of Truth are the *Science of Being.* Understanding and applying the principles of Truth is the *Art of Being.*" The student of Truth *knows* his principles when he demonstrates them. This booklet points the way to demonstration and we gladly recommend it to our readers. Paper cover with envelope to match, price 20 cents.

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H. EMILIE CADY

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For you to enjoy these blessings it is necessary for you to go with Miss Cady through the various steps of "Trusting and Resting." The second part of the booklet is devoted to a powerful essay on "In His Name." In it is revealed the creative law of health and success. New Beaux Arts Edition. With uniform envelope, price 20 cents.

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"The Way of Peace—this is the Path of Love," reads the first sentence of this new booklet that comes to befriend the many who are seeking light on the Way of Peace; and many there are who diligently search for light in this day of great reconstruction. Mr. Hashagen sounds the keynote of the Master's teaching with clarity and sureness. It is the note which will create peace out of chaos, whether the trouble is in mind, body or affairs.

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Richly illustrated and well printed, this charming book sells for $1.50.

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by MARY BREWERTON DE WITT

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CONCERNING THE UNITY PROSPERITY BANK

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The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lesson and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

Application for Unity Prosperity Bank

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Tenth and Tracy Ave., Kansas City, Mo.

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12-17

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In Handsome Limp Binding

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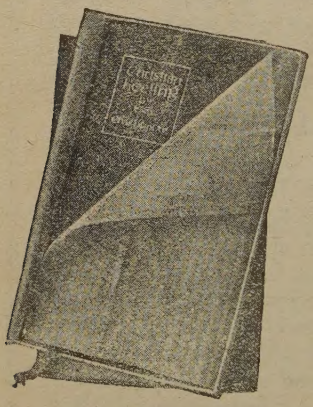

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